MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

JULY, 1884.

FRAGRANT, BUT OFFENSIVE; OR, A "WASTE" THAT WAS COMMENDED.

BY REV. J. M. REID, D.D.

MARY, the sister of Martha and of Lazarus, eminent for many excellences, and especially for her love of Jesus—and Judas Iscariot, a thief, who betrayed his Master, are the *personnel* of our theme.

Mary had offended Judas. She had broken a costly alabaster box, and poured its pound of precious aromatic contents upon the head and feet of Jesus. Not far from fifty dollars had thus been "wasted;" and if we can believe the covetous and remonstrating traitor, this prodigality stirred his soul for the poor, for whose relief he would have had the box sold and the avails applied. The odor was horrible to Judas, though to Jesus it was like the perfumes of paradise. It was not that Judas "cared for the poor, but because he was a thief and had the bag, and bare what was put therein." Abominable hypocrite! His words were those of sympathy and generosity, but while he thus preached he was gowned in blackest selfishness.

There was consummate art in his putting of the subject. It strikes a popular chord—the poor! the poor! What a shame to be wasting costly perfumes when hunger and nakedness are abounding on every side. Such is the cry of the demagogue in all lands, who is as prompt to bag the spoils of office, and to swell the taxes of the poor, as this same Judas

was to go out, from this protest against Mary and her deed, to the chief priests of Judaism and whisper to them, "What will ye *give* me, give *me*, and I will deliver him unto you?"

This is the cry, too, of those who clamor against such as "give prayers and Bibles to them who are in need of bread," as if Christianity, which instructs the ignorant, clothes the naked, lifts up the fallen, pours eye-sight on the blind, and everywhere plays the part of the good Samaritan, ever fails to care for the body because of its zeal for the soul. Haters of Christ want a Christless charity, but it cannot be. Every attempt to relieve poverty at the expense of Christ will surely increase it. The generous spirit of Christly love is the greatest hope of suffering humanity.

Judas was the business man of the twelve—their treasurer. His specialty was to look after the money affairs. His study was economics. He had none of those lofty thoughts that filled the breast of Mary. "She did it for my burial," was the Master's apology for her. She must have had an undefined presentment that the Lord was near his end, and the cost of alabaster or perfume in such a case was not for a moment to be counted. Her bursting love must pour itself out in all this wealth of fragrance. Nothing, to her mind, was too costly for her Lord, already receding from her vision; for so it seemed to her. She was loving, self-sacrificing, generous, and true.

But whoever heard of an instance of the generosity of Judas? Almost straightway after this homily on waste, he went up, and for the petty sum of some fifteen dollars, the price of a life of a slave, betrayed this same Jesus, his Master. The heart of the homilist on this occasion was the exact antipode to that of his auditor. He wanted his bag full for his own personal use, but was heedless of the Master and his cause. How some well-sounding sermons may, after all, be the offspring of most abominable principles! Merely commercial views of some of life's noblest achievements would be as false as Judas's sense of this perfume.

There is a startling resemblance between Judas, as here presented, and those who are constantly harping on the waste of expending so largely for the distant, when those near by are perishing, and who want all that is spent on ministers and

churches, Bibles and tracts, to be turned into bread and raiment for the needy.

In correcting the judgment of Judas, Jesus deemed it sufficient to say, "She hath done it unto *me*," as if the idea of the Decalogue, which first requires love to God, and then love to our neighbor, is perfectly reasonable. The first is the only true basis for the second.

Judas is, no doubt, a type of most of those who spend their time in animadverting upon the economics of benevolence; but not all are of his kind. Some truest friends of Christ's are among those who scrutinize benevolent expenses. All watchfulness of the expenditures of benevolence is not Judasism. It is our duty to guard with exceeding vigilance funds collected for the melioration of humanity and the glory of God. They are the gathered fruits of sacrifice. They come from the hardened hand of toil and the attenuated fingers of weakness and poverty; they are immersed in the tears and prayers of God's dearest ones; the smallest wantonness in their administration should be visited with unsparing severity. To guard against this, reports and accounts should be carefully scrutinized. This is a godly duty and consistent with the broadest generosity.

But there are expenditures in all undertakings, and especially in all great undertakings, which seem to be without result, that are, nevertheless, not waste. There is a loss of power in all machinery; but if we have the machinery we must submit to its friction. Oftentimes a gain in one direction involves a loss in another. In what personal enterprise of any magnitude, however skillfully and carefully it be managed, are there not some mistakes, some abortive efforts, ay, many losses? But does that prove the wisdom of their discontinuance? "A sower went forth to sow," as the Gospel has it, and some seed fell by the way-side, and the birds got it; some upon stony ground, and it came to nothing; some where there was little depth of soil, and its first promise soon vanished. But there was some that produced a harvest, thirty, sixty, or a hundred fold. A keen vision for the "waste," one so keen as to see nothing else, would have hesitated to broadcast the seed, and then there would have been no harvest at all. The parable of

Jesus is to the effect that we must have the harvest even if there is something of waste and loss.

Look into nature! What millions of blossoms are blighted! How much fruit falls to the ground and rots! what a world of life perishes in the embryo! Ay, all this that flower and fruit and bird and beast may not perish from the earth! God gives in profusion that enough may be left, after all the abortions and witherings that must surely come. So we must not hesitate, or even be stinted in our labors and gifts, because something may come to naught; but rather the contrary. Far better to cease watching the clouds and be about your sowing.

In the line of our own Church work what a magnificent record we have! A century is now closing of our Church organization, and millions upon millions of dollars have flowed through its channels of benevolence to the appointed objects, but the first dime of any default in any department has yet to be revealed. In every department of our benevolent work, moreover, the cost of administration is reduced to the *minimum.* No agents are employed either to collect or disburse funds. Our general pastorate, conferences, bishops, and missionaries do this work without additional remuneration. This will explain the fact so incredible to many, that our great Missionary Society, with its 4,000 employés, is able to collect and disburse $750,000 per annum, at a cost not exceeding two and a half or three per cent., and even most of this is extinguished by rentals from the Mission House; so that of the collections nearly every dime goes to the mission field.

Commercial and banking life may well stand amazed at all this—the more so as the treasurers of these funds have been unsalaried. This proves that the grace of God is better than any merely human bonds to secure fidelity to great trusts. We cannot plead that there have been no mistakes, for "to err is human;" but we can appeal to a grandeur of result which, when placed by the side of our petty givings, shows there must have been an Almighty hand to help in the accumulation. If your prudent method of not sowing because the birds would get some, and men tread into nothingness some, and the devil get some, had prevailed, thousands of souls now saved would have been lost.

Rudolph Stier finds in this case "an example of all cold judgments passed upon the virtuous emotions of warm hearts—of all more or less conscious censures of the artless outgoings and acts of honest feeling—of all narrow-hearted criticism of others according to our own mind and temper—and finally, of that slavish spirit which would mete out all good works in the service of God and our neighbor by rigid rule, and against which we should cry with all our hearts, 'Pardon us, Lord, our *methodical* goodness and *methodical* devotion!' Against all of these, and every thing like them, the words of our Lord Jesus most decisively protest—words in which he condemns those who condemned, consoles and dignifies his servant Mary, reveals ever the prophetic spirit as suggesting to her this action, places every thing in its own propriety, and thus finally resolves the discord which had arisen in their thoughts into the most lovely and noble harmony for all except Judas."

All penetrated with love for Jesus, and deeply affected by his approaching end, Mary's heart was bursting to find expression for itself. Reason would not have told her what to do, nor how to do it. The costliest and most beautiful thing in her possession was intuitively suggested, and she broke the box, and its perfume has filled the world. Let a heart be full of the love of God, and fired with an enthusiasm for humanity, all burning to do something for its Master and its race, and it is almost sure to find just the appropriate thing to be done.

When a human being is perishing in flood or flame, we do not stop to assure ourselves that we are doing just the right thing, but with almost frantic sympathy we seize the best instrumentality at hand, and cry out to every idler, "For God's sake do something." Should we do less for a suffering, imperiled world? Surely not! Cease to be so choice about methods and economies, and "for God's sake do something."

Reviewing on the one hand your own career, canvassing the talents with which God has endowed you—the influence you have possessed—the income you have had—yea, all that has gone to make up your life, and on the other hand counting the meager and unsatisfactory result of it all, you will, perhaps, grow pale as God whispers to you, "That I might have *mine own with usury.*"

MISSIONARY SOCIETY.

DIRECTORY.

PROPER CORPORATE NAME: "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: MISSION ROOMS, NO. 805 BROADWAY, NEW YORK CITY.

CHARTER, ACTS OF INCORPORATION, ETC.—See last Annual Report.

THE GENERAL COMMITTEE meets in November each year in the Mission Rooms, No. 805 Broadway, New York.

THE BOARD OF MANAGERS meets on the third Tuesday of each month in the Mission Rooms.

THE CORRESPONDING SECRETARIES, *Rev. J. M. Reid, D.D.*, and *Rev. C. C. McCabe, D.D.*, have charge of all the correspondence of the Society. All communications should be addressed to them at the Mission Rooms, 805 Broadway, New York.

THE RECORDING SECRETARY, *Rev. J. N. FitzGerald, D.D.*, has charge of all the records of Committees, of the Board, and of the Society. He also certifies to the Treasurer, or to the Auditing Committee, as the case may require, all moneys granted or expenditures authorized in pursuance of the action of the Board.

THE TREASURER, *J. M. Phillips, Esq.*, has charge of all the funds of the Society, as his title indicates. All remittances should be made to his order by draft on New York or Post-office Order on New York, and should be inclosed to the Corresponding Secretaries as above directed.

THE ASSISTANT TREASURER, *Rev. Earl Cranston, D.D.*, resides at Cincinnati, O., and acts for the Treasurer in that part of the country.

IN MAKING BEQUESTS the following form should be observed:

I give and bequeath to the "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of ..... ; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF LAND observe the following:

I give and devise to the "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises:

.....

.....

to have and to hold the same, with the appurtenances thereto, to the said Society, its successors and assigns forever.

It is particularly requested that all persons making Bequests and Devises to this Society, or knowing that they have been made, should notify the Corresponding Secretaries of the same at the Mission Rooms, and, if practicable, to inclose a copy of the will, that the wishes of the testator may be known and our rights protected.

MISSIONARY LITERATURE in the shape of tracts, leaflets, concert exercises, and letters to children should be ordered from this office, also supplies for collecting purposes.

THE GENERAL CONFERENCE ON MISSIONS.

NONE of the questions before the last General Conference were of greater magnitude than those connected with our Missions. Perhaps the greatest debate of the session, certainly that around which was centered the most interest, was that on the adoption of the reports of the Committees on Episcopacy and Itinerancy, proposing to fix episcopal residences in some of our mission fields. And none of the final decisions have been of greater interest to the Church than those connected with our Missionary Society and its work. The transfer of

REV. C. C. MCCABE, D.D.,

from service under the Church Extension Board to the office of Corresponding Secretary of the Missionary Society was most unexpected to the Church, and has created some anxiety lest the Church Extension Society might suffer greatly by the loss of his inspiring labors, and lest, perchance, he may find a less congenial field in the very different work of the Missionary Society. But the Missionary Society warmly welcomes this substitute for the efficient labors of Bishop Fowler. There are certainly as wide opportunities for Dr. McCabe's peculiar abilities within the extensive range of mission work, as there could possibly be in any other institution of the Church. We write while he has gone to Europe to gather strength for this new post. The election of

BISHOP WILLIAM TAYLOR

was a truly startling event; and we doubt not that thousands in the Church are gazing and wondering what will be its result. To those who are familiar with the field to which he has been assigned, there is the greatest hope that he may, perchance, accomplish there the crowning victories of his truly wonderful life.

This election came of no one's plan; it was no part of any earthly scheme; it was suggested—sprang up intuitively in pious and anxious hearts—and we trust the suggestion was divine. The field to which he goes is "Africa," wide, benighted Africa, but embracing the Liberia Annual Conference, the

oldest of our missions. This mission has 2,425 members and probationers, and 18 preachers connected with its Conference. It has steadily grown in membership each year. But from a sad want of enterprise and of the missionary spirit, it has done little beyond influencing the 20,000 Americo-Liberians within its limits, leaving the 800,000 natives who are probably embraced within the same territory almost without an effort for their redemption. It has failed to maintain its own schools, allowing the elegant school-houses that were at its disposal to molder into ruin. It is difficult to specify what it has done. It has merely existed for a quarter century past.

The present appointment is exceedingly interesting because, during recent years, the Missionary Society in its administration has proceeded upon the principle that this Conference should become entirely self-supporting in its present work. A few years ago more than $30,000, missionary money, was used there in the hope of reaching out into the interior of the dark continent. Since the Liberia Conference has shown its inability to accomplish this great undertaking, the appropriations to it have been reduced to a merely nominal sum, and the strongest charges of the Conference have been thrown entirely on their own resources. The Missionary Society and Bishop Taylor will here be in perfect harmony. He may feel that the old-time administration of the Missionary Society has spoiled the churches now existing, and perhaps this is not entirely without reason; but he will find the larger part of the population of Liberia utterly untouched by the Conference, and accessible to such influences as he may be able, under God, to originate. And he is able thus by his clarion notes to arouse a dormant Church and cause it to fall into line, as he marches on to summon sable millions to be washed white in the blood of the Lamb.

No finer country, or nobler tribes, exist in all Africa than those upon the Kong Mountains that skirt Liberia on its north-eastern frontier, the foot-hills of which make a comparatively salubrious resort within a very few miles of the coast. We shall hope to see the new Bishop leading his hosts out onto these grand mountains, and upon their loftiest pinnacles planting the standard of Christ, though we do not presume to dic-

tate a course for such an experienced worker as he. We need not call attention to the more recent movements for the founding of a free State upon the banks of the Congo. Doubtless, he will take his full share in the struggle that must now begin to Christianize this vast region. The boundless continent is his.

Connected with all this, it is a very interesting circumstance that there are now on file in the Mission Rooms nearly a score of applications from men wanting to go to Africa. These have not come in consequence of the election of Bishop Taylor, but seem to be rather so many helps waiting for the hour when a leader should be granted them. At this writing we are waiting for counsel with Bishop Taylor as to what shall be done in these cases. Some of these applicants are white men and some colored. It really looks as if the Methodist Church must now pour her men into Africa, and that Africa will furnish them homes and bread while they scatter the Word of Life among its millions. So many coincident circumstances certainly ought to attract the attention of those who are watching for the finger of God.

The health of the Bishop and his life will be very precious to the Church. No one can look at his sturdy frame and remember the marvelous endurances that have distinguished his career without feeling some confidence that even equatorial Africa, with its burning sun, will not be able to wilt his zeal or break his physical powers. Yet, there are dangers.

Occasionally the very skill of the swimmer has led to his destruction; and Bishop Taylor may in his heroism and confidence dare too much. May the Lord direct him and preserve him! Prayer will every-where be lifted to God that this may be the case. After all, it is the shield of the omnipresent One held over his head that will be his best defense from the torrid heat and from the dreaded malaria. Our recent experiences with this field have proved the possibility of white men living in that region, and we believe that Bishop Taylor will, with the blessing of God, be able to live there as have done, for a period, such missionaries as Hollett, Bovard, Kellogg, Osgood, and Miss Sharp; we may also mention our never-failing friend, Day, of the Muhlenburg Mission. We understand

that immediately after the meeting of the General Missionary Committee, in November, Bishop Taylor will leave for his new field.

THE WOMAN'S MISSION WORK OF THE CHURCH

received special attention from the General Conference. The Woman's Foreign Missionary Society and the Woman's Home Missionary Society were taken from their outside position and made a part of the machinery of the Church, being placed directly under the government of its authorities. Their methods of work were not materially changed. The relations which their workers sustain to the various departments in the foreign field were more carefully defined, so as if not wholly to prevent future collisions, to at least provide a definite way for their adjustment. There is certainly much to be hoped for from this new rule. Their constitutions, like the constitution of the Parent Society, were given them by the General Conference, which body has the power to modify them according to its best judgment. We will not occupy our pages with a more detailed explanation upon these points, as they may all be read in the pages of the new Discipline.

VARIOUS IMPORTANT MEASURES

were adopted which it will not be well for us to detail here. They had respect to a Missionary Magazine; they carefully defined the relations of missions, superintendents, presiding elders, etc., in the administration of the work. New missions were established in the home fields. Conferences were authorized, both in the home and foreign fields. Existing Conferences in foreign fields were permitted to divide, and the whole mission work was probably left in a more perfect condition than ever before. Provisions were made so that two or more missions in any foreign field, whether of our own Methodism or of some other, might unite in a central Conference, through which educational and humanitarian work might be carried forward. Generous encouragement was extended to France, which was represented so delightfully in the person of Rev. Jean Paul Cook, of Paris. The General Conference looked with exceeding favor upon an attempt being made to establish

work among the Roman Catholics in this country. We are only apprehensive that having required that such missions shall be administered as Foreign Missions the whole scheme may be found impracticable; but a fuller discussion will probably enable the General Committee to devise a way to accomplish the desired result.

On the whole we have great reason to give thanks to God for what the General Conference was able to do for the Missionary Society and its work. Not the least of the advantages which the Church is to gain is to be found in the knowledge communicated to so large a body of ministers through the discussions had in the committees and on the floor of the General Conference.

EDUCATIONAL DEVELOPMENT IN JAPAN.

BY REV. MILTON S. VAIL.

THE Japanese Government has developed a very carefully prepared educational system which, especially in the case of boys and young men, is accomplishing much in strengthening the mental faculties.

The opportunities offered the girls and young women are not nearly as good, because, as yet, woman's position in Japan is that of an inferior. The girls are taught Japanese, Chinese, certain forms of etiquette, music, (?) Chinese philosophy and morals, and similar things, but no English, and comparatively only a few of those branches of study which are taught in all of our girls' schools of higher grade.

The boys and young men study nearly the same branches which are taught in American academies and colleges, excepting the ancient languages. Haven's "Mental Science," Wayland's "Moral Science," and other similar works were translated at the expense of government, and were introduced into the schools; but a short time ago all these books were taken out of the course, and heathen works used instead.

Many of the educators in Japan regard Christianity just as devoid of truth and value as are the superstitions and religions of their own land, which they, because of their utter worthlessness, have cast aside.

One writer on Japan says, "Society is being decomposed, and

recast upon a new basis, and is entering upon a period of foreboding uncertainty." Another writer, in a Report on Education in Japan, says, "I greatly fear that the young Japanese of to-day (1882) will not be reared in as true a morality and as real a nobility of character as the Japanese of olden times."

The government has spent and is spending much money for educational purposes, and there are some excellent teachers, both native and foreign, at work; but *God* and true Christian morality are wanting, and the results are not good.

Only this last school-year the Tokio University buildings and furniture were damaged to the amount of $1,500 by a lot of her intoxicated students, and even heathen editors attributed the trouble to the fact that no good system of morals was taught.

Japanese youths are bright, have good memories, learn rapidly, and are earnest students, but physically and morally they are very weak, and nothing but a thoroughly Christian education can save them.

The young Japanese is naturally proud and very sensitive, but, in order to get an education, he is frequently willing to do any kind of work to help pay his way. One young man actually walked over 400 miles to our school, because he had no money with which to pay his passage by ship, and this young man is now one of our best preachers.

We need Christian schools: 1. To draw the better classes of young men to us, that we may present to them, in our lives and characters as well as in our instruction, the beauty and power of the Christian religion; 2. To give a thorough training to those who are to become preachers and teachers; 3. To give proper instruction to the children of native Christians, who would be led away by heathen influences in the non-Christian schools.

Concerning the Christian schools for girls, I am happy to say that they are thoroughly organized, and are so conducted by the ladies sent out by the Ladies' Board that they have only to be carried on in the way begun to insure complete success.

The boys' schools have also been successfully started, and can be made self-supporting sooner than the girls' schools, but now they need help from Christian lands.

Not many months ago a Japanese gave nearly $5,000 to assist in the establishment of a Law Department of a Christian school; but there are very few wealthy Japanese. Our Anglo-Japanese College in Tokio is greatly in need of a building for recitation rooms, a chapel, reading-room, and a library. To build this and to improve the grounds $12,000 are needed. Rev. J. F. Goucher, who has given so much to missions, and who purchased the fine lot of twenty-five acres for our college in Tokio, promises to give $3,000 of the money needed, provided the remaining $9,000 shall be raised by others.

Who will help our educational work, the cause of Christ, and Methodism, in Japan, by giving something this Centennial year of Methodism, toward this sum of $9,000, so much needed? From such Dr. J. M. Reid, Bishop I. W. Wiley, or the writer of this would be glad to hear.

GOD IN OUR ANGLO-CHINESE COLLEGE.

BY REV. NATHAN SITES.

THE origin of our Foochow Anglo-Chinese College came about on this wise: At Ching Sing Tong, one Sunday afternoon, a missionary with three native elders sat in pensive mood, the latter urging in quiet, earnest tones their longing for broader educational advantages for their sons. The missionary's heart was moved to concur and to ask the co-operation of his brother-workers to that end.

Dr. Maclay, who had given twenty-four years of missionary work at Foochow, and afterward ten in Japan, now came back to visit us in Foochow, and with an almost prophetic ken opened to us the vast possibilities and opportunities before our native church; and certainly none knew better than he the extent and importance of the work required to fit Chinese men to reach the masses of their people. He urged that our Church and ministry must now be educated up to a higher plane; that the stream could never rise higher than its source; that *now* was the golden moment to anticipate a little, if need be, the demand, and create a sanctified intelligence and prepare promising youth to enter opening doors in Church, in science, and in State.

With these divine leadings there arose a Chinese merchant who had by diligence and frugality risen from the condition of an illiterate, penniless boy, and had laid aside a sum of money which he now came and offered to our mission to help found a college, that his children and children's children might be educated at home and under Christian auspices.

Three missionaries and four native elders gave most of two days to prayerful deliberation and conference upon the subject, and on January 19, 1881, pronounced the Foochow Anglo-Chinese College established.

A month later the first class matriculated: that was the A B C preparatory. Each boy came up with his fee and provided for himself.

When Bishop Bowman came to us in the fall of the same year, Mr. T. Ahok, the Chinese merchant above mentioned, made his promised gift for the purchase of a college building, in a most interesting way. Rev. F. Ohlinger had invited the native elders to tea with Bishop Bowman, who was his guest. Mr. Ahok, too, was there, dressed in his mandarin costume; and the substantial part of the occasion took place when he handed the Bishop a sealed envelope containing his check for $10,000, drawn on his own firm of Messrs. Hoklee & Co. This was to us indeed a glorious example of beneficence toward the cause of Christian education. Immediately a beautiful property adjoining our mission premises was purchased for $14,000.

In November of the same year the General Missionary Committee gave the new-born institution its hearty indorsement, and Rev. J. F. Goucher gave $7,000 to found a Theological Department. Secretary Fowler wrote us, saying, "Plan for a thousand years;" and to Mr. Ahok he wrote: "The Missionary Society and the Missionary Board are thoroughly committed in their conviction and in their contract to the maintenance of the line of education represented in the Anglo-Chinese College at Foochow." During the first year a gracious revival occurred and a number of the students were converted. Mr. Ahok came to the same altar with them, seeking Christ as his Saviour. He first gave his money, and soon thereafter gave himself to God, and is now an earnest

Christian man. At present there are fifty-eight students in attendance, divided into seven classes.

The pressing needs now are funds to build dormitories and recitation-rooms, and to buy books of reference, charts, maps, and library. We want a Centenary College Hall (to be named after its donor) for daily chapel, Sunday services, and commencement occasions. After these immediate and pressing needs are supplied, we want an endowment for three American professors, and a half a dozen Chinese instructors.

It was Judson who said, "Planting colleges and filling them with studious young men and women, *is planting seed-corn for the world.*" Who will plant for China's millions?

NECESSITY FOR MISSION SCHOOLS.

BY REV. J. E. SCOTT.

THE Government of India has done a grand work in organizing and carrying forward the system of education throughout the empire, including, as it does, magnificent universities, splendid colleges, numerous high-schools, and a multitude of lower grade town and village schools, all connected together in one system and under the control of one well organized department; and that the intellect of India has been bettered thereby is abundantly shown in the greater general intelligence seen in these days throughout Bengal and other parts of the country, and in the qualification of hundreds of India's sons for high offices under the government.

But the English Government in India is bound by her treaties with the people to be and remain neutral in all matters of religion, and to teach nothing in any of the schools that will either overthrow the old religions of the country or introduce the religion of our blessed Lord. Notwithstanding such agreements with her subjects, the sciences taught in government schools strike at the root of Hinduism, and destroy the faith of thousands in many of their old teachings. Government schools destroy faith in the old, but do not produce confidence in the new. Hence the tendency is toward making a race of infidels. Bahmoism, with other new beliefs, is springing up, largely the result of this one-sided teaching in government schools.

From these facts arises the necessity for the organization of missions, secular and Sunday-schools, in which, along-side of science with Christian interpretation, shall be taught carefully and systematically and thoroughly that grand old book, the Bible. Such schools now exist by the thousands, and through them great good is being accomplished. In them the young men of India are becoming familiar with the word of God and with the plan of salvation. The people are losing their prejudice against the Christian religion and its exponent, the Christian Scriptures. I know scores of young Hindu and Mohammedan young men who have obtained a better knowledge of the Bible in the mission schools than they have ever had of their own sacred books, or than a great many young men in America, with far better opportunities, have acquired. For these and many other reasons, no one should regret the expenditure of money in organizing and maintaining these mission schools. Let them be found in every large town, and let the best talent be employed in them. May God's richest blessing be upon them, and may their success be increased a hundred-fold!

Rev. Zahur-ul Haqq, the Hindustani Presiding Elder of the Amroha District, writes in a late letter concerning the school work of his field:

The native Christians in my district are very anxious for the education of their children, and say to me that whatever else is done their children must be educated. I am anxiously and earnestly planning and doing all I can on this line, and when there is no more money I do all I can without money, that by some means the children of our Christian people may be taught. There are seven of Rev. Mr. Goucher's schools in my district, and all these are very good schools indeed. In one a young man—a Chumar—has lately been converted, and we believe that others will soon follow. The mission schools are also all doing well. Besides the children that are being educated in our little village schools, many have been sent to Moradabad, where they find better advantages and are being further educated. And still there are Christian children who are not being even taught to read. Government aids two of our schools, and in one the aid has been increased, as the school is good.

The Zenana work is also prospering in the district. My wife goes with me from place to place, and visits all of this work, which, in this district, is carried on almost altogether by the wives of the native preachers, and they are faithful workers.

There are no missionaries in or connected with this district. All the laborers are natives, and there is a large number of poor native Christians of a class that never was educated at all. Hence it is encouraging to see this interest in education from such a people. More than three hundred native Christian children of that district are in school.

REV. J. H. GILL, in a late letter, notices two interesting facts. He remarks:

When I see the crowd of boys here in this school—Christian boys—and note the number of other applications coming, I realize what a great work can be done. Baptized Mehtar boys (the lowest of all castes) in our school read along-side of Brahmans, and no complaint or murmur is made.

The first interesting fact is, that we are gathering into our schools so many Christian boys and girls. It was to this school that Brother Haqq's boys were sent, as he mentions. The second fact is the breaking down of caste. An outcast lad is converted and baptized, and at once takes his place along-side of the Brahman and competes with him in all his studies and games. No power can prevent an educated Christian from being "high caste."

AN EXTRACT from a letter of the Rev. Dennis Osborne, contains the following words:

I may record my conviction that the work of education as pursued by our Missionary Society in India is a necessary and true auxiliary to direct evangelization. Apart from the benefits derivable from the diffusion of knowledge in the ordinary sense, it should be remembered that in the Hindu system religious truth and secular knowledge are largely intertwined. The sacred books of the Hindus profess to teach science, and very absurd and erroneous are these teachings; yet they profess to be part of the divine revelation. Now, education exposes these errors, and in unhinging the faith of the Hindu in these dogmas undermines his confidence in the whole system. Thus education becomes a powerful lever in subverting his traditional faith.

But this destructive work is not enough. There must be also side by side with this a constructive work, or the Hindu, shaken loose from ancestral moorings, must be lost in the dark sea of absolute religious nihilism. Hence the necessity of a close and constant study of the Bible by teachers devoted to the upbuilding of the Hindu youth in the Christian faith. Mere perfunctory or routine Bible teaching is not sufficient; there must be a prayerful, painstaking, and patient pressing unto and after the attainment of the great end—the transformation of the heart by the Word and Spirit. Here is where mission education usually fails; it is regarded as the end rather than as the means to the great end. The great pioneer of mission education, Dr. Alexander Duff, never lost sight of this, and hence his ripe and numerous sheaves.

Rev. W. C. Davisson, in a few words, expresses his views in connection with the subject already treated in a previous paper:

Our most pressing need for Japan at the present is a good college building for our Anglo-Japanese College in Tokio. When we remember that less than two decades ago a distinctively Christian school would have been an impossibility in Japan, and recall what is being done to-day on this line, we can easily see our opportunity. More than one hundred students, representing an excellent class of people, are in regular attendance at our Tokio College, and the number is constantly increasing. Certainly, the tide of public sentiment is setting in favor of the Gospel, and that Church is wise which seizes the opportunity to launch all its enterprises well. For, certainly, our educational work in Japan has already risen to a very high state of usefulness, and considering our limited appliances, a great amount of good is being accomplished. Our schools are teaching not only Western ideas of science and literature, but Western ideas of God and the right, and when enforced by Christian living and love cannot fail to produce the most beneficial results for the Church and humanity in the years to come.

EDUCATIONAL FACTS IN BULGARIA.

BY REV. A. R. JONES.

Our opportunity for using general education as an evangelizing agency has forever passed in Bulgaria, because the mission could not take hold of it at the time when the people would have welcomed good schools. Now there are graded schools all over the land—even in every village there is a school, under government support—and the people eagerly send their children to them.

But while this is so, we still have a great educational work to do. The classes from which our present and future workers are taken are almost wholly the uneducated. We must have theological and training schools to prepare young men for preachers and teachers, and young women for teachers and Bible women, and for other departments of mission work. Then there are the children of our people to be provided for—wherever we have a mission community there should be a school. For while there are public schools, these schools are all under the control of the orthodox Church, and the children are all required to learn the doctrines and practice the rites of that Church. And our Protestant converts do not wish to

send their children to them any more than Protestant parents in America would send their children to Jesuit schools.

We now have the theological and academic school for young men at Sistof, in working connection with which is also a primary and intermediate department, attended mostly by day scholars; the girls' school at Loftcha, and a day school at Rustchuk. And we should have others, but have not sufficient teachers even for these.

Now, these schools are positively essential to the successful working of our Mission—I may say necessary even to the future *existence* of our work. For from these schools must go forth the men and women upon whose shoulders must rest, in the not very distant future, the burden of labor not only, but also of responsibility for the continuance and successful operation of the Master's work among their people.

Our schools, as well as our general work, are crippled for lack of support. As an instance, the superintendent has for two or three years asked in vain for a lady teacher to take charge of the girls' school, and has had to neglect his own proper duties to teach. We need workers, and they ought to be sent at once, if we are to do any thing. *Only nothing can be done with nothing;* and yet the Church demands results before they send the producing agents. "Who, then, is willing this day to consecrate his [or her] service unto the Lord?"

P. S.—In a letter just received from Superintendent Challis, he says it is doubtful if the theological school can be continued another year unless help is sent.

[We are not inclined to regret the establishment of a public school system in Bulgaria, or to regard it as a misfortune that its establishment was not anticipated by a general system of parochial schools. The State should do the work of common education, and after this will be left to be done all that is within the means of the Church. The thing to be regretted is the employment of the State school to perpetuate the corrupt doctrines and semi-idolatrous practices of the existing Church. Bulgaria will yet see this. She is only just struggling into national life, and the effects of her present educational policy are not as yet discerned by her people. The better and governing minds will discard this pernicious prac-

tice and give education to the people, leaving the Churches to indoctrinate the youth. Our Protestantism is already every-where at the front in the control of public affairs, and the results must soon appear. Our Brother Jones could take a broader view, and it would be a better one, more full of cheer and inspiration.—ED. of MANUAL.]

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" " The Recent Massacre at Acapulco. L. M. L.
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SUNDAY-SCHOOL UNION.

ACTION OF GENERAL CONFERENCE.

THE late General Conference appointed a Standing Committee on Sunday-schools and Tracts. This Committee consisted of one member from each Conference delegation. It met on Tuesday, Thursday, and Saturday during each week of the Conference, with P. G. Gillett, LL.D., of the Illinois Conference, for Chairman, and Mr. J. W. Dale, of the Cincinnati Conference, for Secretary. All the reports connected with Sunday-school work are herewith given as they were finally adopted by the Conference, so that the recommendations of the Committee as here reported are to be taken as the action of the General Conference.

THE SUNDAY-SCHOOL HYMNAL.

The Committee on Sunday-schools and Tracts, to whom was referred the memorial of Samuel A. Purdy, John N. Searles, Jr., A. G. Newman, J. S. Chadwick, and J. H. Vincent, Committee on behalf of the Sunday-School Union of the Methodist Episcopal Church, respectfully report:

The Committee recommend that there be edited and published immediately a Hymnal for Sunday-schools, Revivals, and Social Worship, to be known as "The Sunday-school Hymnal," said work to contain a number of standard hymns, and to be published in two editions, with and without music, at popular prices. That there be as many styles of the two editions as the Book Agents deem proper.

The Committee is of the opinion that said Hymnal should contain the Baptismal Covenant, the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and the Beatitudes.

The Committee further recommend that a Committee be appointed by the Sunday-school Board to be associated with the Book Agents at New York, who shall have authority to select from the best Sunday-school musical talent the persons to edit the book; and the Book Agents shall as soon as practicable proceed to publish the "Sunday-school Hymnal" herein contemplated, and yearly thereafter shall issue a supplement with at least ten new songs, with a catalogue of all the Sunday-school publications of the Church, which supplement shall be furnished to the schools using the "Sunday-school Hymnal" at a nominal price.

Said Committee shall be authorized to offer the sum of $250 annually, to be paid out of the proceeds of the Book Concern, for ten of the best

hymns, with music, adapted to the needs of Sunday-schools, Revivals, and Social Worship of the Church; said prizes to be divided by said Committee in such manner as shall be likely to produce the best results. These hymns and music, upon being accepted, shall be published in the supplement herein contemplated.

The Book Agents are directed to use all due diligence in the publication, advertisement, and sale of said "Sunday-school Hymnal," using the same energy and business tact as is displayed in our *Advocates* by the publishers of other Sunday-school song books.

The Book Agents and the Committee herein provided for shall so co-operate as to meet the requirements of the Sunday-school, Revival, and Social interests of the Church in the preparation and publication of said "Sunday-school Hymnal."

The Bible in the Sunday-school.

Your Committee to whom was referred the memorial of R. M. Hatfield, and others, relating to the use of the Bible in our Sunday-schools, respectfully report that they have considered the same, and recommend the adoption of the following preamble and resolution, namely:

Whereas, There is an apparent tendency in some of our Sunday-schools to permit the Lesson Helps to take the place of the Bible as a text-book; and

Whereas, Such tendency prevents that acquaintance with the Sacred Volume which is so very desirable; therefore,

Resolved, That we greatly deplore the existence of such tendency, and deem it of the most vital importance that it be checked at once, and we urge upon all pastors, Sunday-school superintendents, and Sunday-school Boards and Committees the imperative duty of placing a copy of the Bible in the hands of every teacher and pupil in their respective Sunday-schools, and of securing the use of the Sacred Volume as the text-book in the preparation and recitation of the lesson.

The Catechism.

The Committee on Sunday-schools and Tracts, to whom was referred the memorial of the Troy Conference concerning the Catechism, desire to report the following resolutions and recommend their adoption:

Resolved, That the provisions of the Discipline which make it the duty of the pastor "to catechize the children publicly in the Sunday-school and at special meetings appointed for that purpose," and "in his report to each Quarterly Conference to state to what extent he has publicly or privately catechized the children of his charge," and which make it the duty of the presiding elders to "carefully inquire at each Quarterly Conference whether the rules respecting the instruction of children have been faithfully observed, and to report to the Annual Conference the names of all traveling preachers within his District who shall neglect to observe these rules," impose obligations which cannot be lightly laid aside or neglected.

Resolved, That we esteem the thorough instruction of the children in the doctrines and usages of the Church of so great importance that we call upon all pastors, and presiding elders, and Sunday-school superintendents, to strictly observe both the letter and the spirit of the rules of our Church in that regard, and to give to the Catechism the place it deserves and is intended to fill in the work of educating the children ; and that we are bound to regard any failure so to do a serious violation of duty.

Resolved, That the Editor of the Sunday-school Department be requested to recognize the Catechism of the Church in the Sunday-school programmes published in our Lesson Helps.

Sunday-school Library Books.

The Committee on Sunday-schools and Tracts, to whom was referred the memorial of L. P. Holbrook, Calvin Whitney, and others, asking that some scheme be devised whereby we may have more and cheaper Sabbath-school library books, would respectfully report :

That the Committee is satisfied that there exists a wide-spread demand for more and cheaper Sabbath-school library books, and that it is difficult to fill our libraries with books that are acceptable to our schools from our own publishing houses alone ; therefore we would recommend the following :

That our Book Concern shall publish at least one book a week for the next quadrennium, under the editorship of the Sunday-school Department, and to this end shall employ the best literary talent of the Church. We further recommend, that to secure the introduction of these books, the Book Concern shall employ some one whose duty it shall be to secure a sufficient number of schools to take these books as soon as published, so they may be issued with the sale of a large edition assured, and that they be sold at the lowest price possible, consistent with a fair profit.

German Assistant Secretary.

The Committee on Sunday-schools and Tracts, to whom was referred the resolution of J. H. Vincent upon the subject of a German Assistant Sunday-school Secretary, recommend that the Editor of German Sunday-school Publications at Cincinnati be made German Assistant Secretary of the Sunday-school Union, without additional salary.

Changes in Discipline.

We recommend :

1. That the word "secretaries" be substituted for "secretary" in paragraph 255, section 2, of the Discipline, so it shall read : "The Sunday-school Board shall consist of the Preacher in Charge, who shall be *ex officio* Chairman of the Sunday-school Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, the Secretaries, the Treasurer, the Librarians, and the Teachers of the School.

2. We also recommend that the following be substituted for paragraph 255, section 3, so it shall read : "The Superintendent shall be nominated annually by the Sunday-school Board, and confirmed by the Quarterly

Conference at its next session after such nomination; and in case of a vacancy, the Preacher in Charge shall superintend or secure the superintending of the school until such time as the nomination of the Sunday-school Board be confirmed by the Quarterly Conference."

3. Also, that paragraph 98, section 4, be so amended as to substitute for the words, "to approve Sunday-school Superintendents as such," the following: "to confirm Sunday-school Superintendents upon the nomination of the Sunday-school Board;" so it shall read:

"Section 4. To have supervision of all the Sunday-schools within the bounds of the circuit or station, and to inquire into the condition of each; to approve Trustees not elected by the Quarterly Conference; to confirm Sunday-school Superintendents upon the nomination of the Sunday-school Board, and also as members of the Quarterly Conference; and to remove any Superintendent who may prove unworthy or inefficient."

The Committee on Sunday-schools and Tracts recommend that Appendix 16 of the Discipline, embodying a form of constitution, be so amended as to conform to the changes made in the Discipline in paragraph 255.

1. That the word "secretaries" be substituted for the word "secretary" in Article 3 of the Constitution.

2. Article 4 shall read, "The Superintendent shall be nominated annually by the Sunday-school Board, and confirmed by the Quarterly Conference at its next session after such nomination; and in case of a vacancy, the Preacher in Charge shall superintend or secure the superintendency of the school until such time as the nomination of the Sunday-school Board be confirmed by the Quarterly Conference."

[The following change in the Discipline was adopted on recommendation of the Committee on Revisals:]

Your Committee on Revisals beg leave to recommend that in line 4 of paragraph 257, page 165 of the Discipline, after the word "books" there be inserted the following words: "and other publications;" so that the paragraph as amended shall read as follows:

"Paragraph 257. It shall be the duty of the Preacher in Charge, aided by the Superintendent and the Committee on Sunday-schools, to decide as to what books and other publications shall be used in our Sunday-schools."

On the Report of the Board.

The Committee on Sunday-schools and Tracts to whom was referred the Report of the Board of Managers of the Sunday-School Union of the Methodist Episcopal Church, presented by the Secretary, J. H. Vincent, report that:

We find from the report that the work has been well and faithfully done, and recommend that said report be adopted, and that all, or such part of it as shall be of interest to our Sunday-school workers, appear in suitable form and place in our Sunday-school publications.

REPORT OF THE BOARD OF MANAGERS OF THE SUNDAY-SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH, TO THE GENERAL CONFERENCE ASSEMBLED IN PHILADELPHIA, PA., MAY, 1884.

DEAR FATHERS AND BRETHREN: The work of the Sunday-School Union of the Methodist Episcopal Church is performed under four general departments, concerning the progress and condition of which the Corresponding Secretary, in behalf of the Board of Managers, now respectfully makes report:

The Department of Statistics.

There are reported in the Methodist Episcopal Church at the close of the quadrennium, 21,453 Sunday-schools; 229,565 officers and teachers; 1,796,034 scholars; an increase during the quadrennium of 1,113 schools, 2,198 officers and teachers, and 257,723 scholars. The total number of conversions reported during the four years is 297,803, which is 55,105 less than the number reported at Cincinnati for the preceding quadrennium. The number of professed conversions reported through the Sunday-School Union during the past 16 years is 1,112,813.

The German department, under the care of the Rev. Henry Liebhart, D.D., reports 1,195 schools, 10,335 officers and teachers, and 64,620 scholars.

Sunday-schools are becoming more and more an essential factor in the foreign field, and we are able to report concerning the several Missions abroad as follows: Mexico, 16 schools, 710 scholars; South America, 10 schools, 826 scholars; Norway, 43 schools, 3,503 scholars; Sweden, 139 schools, 7,807 scholars; Denmark, 20 schools, 1,066 scholars; Germany, 404 schools, 20,807 scholars; Italy, 14 schools, 363 scholars; Bulgaria, 5 schools, 55 scholars; Africa, 32 schools, 1,944 scholars; India, 471 schools, 19,947 scholars; China, 26 schools, 1,703 scholars; Japan, 29 schools, 1,244 scholars: making a total of 1,209 schools and 59,975 scholars in our foreign fields.

The Department of Benevolence.

The treasury of the Sunday-School Union has received from the churches during the four years $67,483 64, and has aided by grants 3,500 Sunday-schools.

In addition to the grants of books and papers made by the several "Committees on Application for Aid" throughout the churches, the Union has, in connection with the Tract Society, continued the circulation of the "Good Tidings," especially through the schools of the South. The total number of copies of "Good Tidings" distributed in the South during the last four years is 4,771,760, being a weekly average of 22,941, or a total of 19,087,040 pages.

Were the true needs, especially of the South and West, duly appreciated by the Church, the facts forcibly and frequently presented to the congregations, and an opportunity given for an annual collection in every charge, we should be able to aid many new and needy Sunday-schools now sorely

hindered in their work through lack of books, periodicals, and lesson helps.

Our acknowledgments are again due to the American Bible Society for liberal grants of Bibles and Testaments as the needs of our work have been presented to that Board.

Department of Instruction.

The "Berean System" continues to be taught in all the Sunday-schools of the Church. Normal classes for the training of Sunday-school teachers have increased in number. Summer assemblies, after the type of Chautauqua, have multiplied, all of which give special attention to the improvement of Bible teachers and the training of children in Scripture facts, texts, and doctrines.

The Rev. J. L. Hurlbut, D.D., has rendered valuable service in the preparation of the notes and other lesson helps for teachers and scholars.

The Rev. A. H. Gillett, who has been by the Board appointed Agent of the Union for the South and West, (in place of the Rev. J. B. Ford, who resigned his position that he might re-enter the pastorate,) has visited Annual Conferences, held Sunday-school Institutes and Conventions, and in manifold ways increased the efficiency of Sunday-school teachers in his field of service.

The Rev. Henry Liebhart, D.D., has given especial attention during the quadrennium to the holding of Sunday-school Conventions for the benefit of the German brethren. Seventy-three such conventions were held during the quadrennium, fifty-one of which Dr. Liebhart attended in person. In the summer of 1881 Dr. Liebhart attended the Germany and Switzerland Conference, where a Sunday-school Congress was held. He subsequently made an extensive tour through the Old Fatherland, presiding and holding Sunday-school meetings every Sunday, while the week-days were devoted to Sunday-school lectures, etc. Dr. Liebhart further reports concerning the German work in America that better and more thorough instruction is given, more earnest work done, more conversions have taken place, and, in general, better results have been produced than in former years. He speaks especially of the improvement in the Bible classes, the development of a denominational *esprit du corps*, the increased attendance of children upon the public services, the exclusive use of Methodist periodicals and literature in the German Sunday-schools, and the training of children by their pastors in the Catechism.

To the use of the Church Catechism, and the committing of Scripture and Church hymns to memory, the attention of the Sunday-school workers has been called during the quadrennium, and not without good results, as the number of Catechisms published during the four years will show. Between 1876 and 1879 there were published 235,500 Catechisms. Between 1880 and 1883 we report 322,000 copies, an increase of 86,500.

The question may be raised as to whether or not the time has arrived for the revision of the Catechism of our Church; that there may be a

smaller Catechism for our very little people; that Catechism No. 1 may be shortened and simplified, and that one or two Catechisms adapted to older pupils may be provided.

The Church has always felt the importance of maintaining a strict watch over the lesson helps to be employed by teachers and pupils in the instruction of the Sunday-school. For this purpose she provides her own lesson system. So-called "cheap" lesson leaves abound, published by irresponsible parties, offered at a slight reduction below the price of some of our own helps, although they are parts of a system much more expensive than our own when used in its completeness. To resist these tempters and maintain the purity of our Sunday-schools as teachers of true doctrine has required no little fidelity and persistency on the part of presiding elders, preachers in charge, and superintendents; but marvelous success has crowned their efforts, as will be seen in the increased circulation of our lesson publications.

Attention has been given, in connection with our lessons, to the cause of Temperance. The great modern movements in favor of the temperance reform have been promptly recognized by the administration. Notes have been given in the "Sunday-School Journal" showing the bearing of every lesson upon the principles and methods involved in the temperance movement. Special lessons have been provided, tracts have been published, and the Sunday-school Department has done what it could for the promotion of a wise, wholesome, and legitimate temperance work in connection with the Sunday-schools of the Church.

The Department of Instruction has given attention to the important problem of secular education in the interest of religious life, and has met with gratifying success, as may be seen in the growth of the "C. L. S. C.," (the gift of our Sunday-School Union to the Church and the world at large,) the "Lyceum Reading Union," the "Spare-Minute Course," etc., etc. This whole scheme of popular education, the distinctive feature of which is the subordination of culture to the law and life of Christ, is simply a provision of benefit for the masses of the people—a benefit which cultivated Christians have through all the centuries appropriated and enjoyed, and to which all have equal right. It is a laying hold of the promise implied in the apostolic statement, "All things are yours." It is in obedience to the apostolic injunction, "Whatsoever things are true—think on these things." It is the wise method of the Church adapting herself to the emergencies of the age—an age of social allurements the most insidious and dangerous—an age of culture without Christ—an age of dissipation and insubordination—an age of blatant and defiant infidelity, which, on the platform and through the press, flings its denials and assertions into the face of old and young.

It is necessary that the Church should in such times as these be vigilant and aggressive; that she should use all the weapons of spiritual warfare, and at the same time allow the enemy to wrest from her grasp the legitimate forces of society and culture which she needs, and with which

she can do such efficient service. The Church must fight fire with fire; bad literature with good; indolence and dissipation with wise occupation; and the theories and devices which men have perverted or created for self-gratification with the facts, laws, religious suggestions and inspirations which lie along the pathway of history, in the fields of literature, in the rocks beneath, and in the stars above.

Standing by the cross of Christ, the open word of Christ before us, the Spirit of Christ within us, we may profitably study the "heavens that declare the glory of God," trace in human history the hand that "ruleth among the inhabitants of the earth," "go to the ants" for wisdom, "consider the lilies," "behold the birds of the air," and find our Father's wisdom, love, and care in every thing.

This expedient for alluring thoughtless and apathetic people, for neutralizing the deadly influence of pernicious literature, for confirming young converts, for increasing the usefulness of the saints, and for ennobling homes, is in pursuance of the theories and methods of our great founder, John Wesley, who was not only one of the most voluminous readers of his day, but who compiled or wrote for the good of his people works on language, literature, history, and science.

The Department of Publication.

The Sunday-School Union provides, and the Book Agents publish, whatever the various grades of Sunday-school workers in the Church—normal class teachers and pupils, Sunday-school teachers and pupils—need, in the line of lesson-helps, commentaries, leaflets, magazines, picture lesson papers, blackboard outlines, condensed catechisms, and other text-books.

The following facts and figures are reported by the Book Agents at New York and Cincinnati: Maximum circulation of the "Sunday-School Journal," 128,000; "Sunday-School Advocate," 202,500; "Sunday-School Classmate," 95,500; "Picture Lesson Paper," 255,500; "Beginner's Leaf," 119,250; "Berean Leaf," 1,310,000; "Senior Leaf," 74,000; "Leaf Cluster," 2,800; "The Study," 2,500.

The increase for the quadrennium is as follows: "Sunday-School Journal," 6,000; "Sunday-School Advocate," 10,691; "Sunday-School Classmate," 59,958; "Picture Lesson Paper," 50,833. It is something worthy of remembrance and mention that we are distributing every month in three periodicals alone—"Classmate," "Advocate," and "Picture Lesson Paper"—more than three fourths of a million copies of papers devoted to pure, refining, Christian literature.

The "Beginner's" and the "Senior Leaves" have been introduced during the four years, and the "Berean Quarterly" has been discontinued.

The total maximum circulation of the "Beginner's," "Berean," and "Senior Leaves" is 1,503,250, an increase of 282,250 over the combined circulation of the "Berean Leaf" and "Scholars' Quarterly" of four years ago.

To these periodical lesson helps must be added the "Lesson Commen-

tary" and the three "Berean Question Books" published annually and used in many of our schools who prefer these permanent book forms to the periodical leaves. During the four years 42,887 copies of the Commentaries and 503,223 copies of the Question Books have been circulated.

There are also published in German, under the editorship of Dr. Liebhart, "The Sunday-School Bell," (circulation 23,987,) the "New Bell," (8,600,) and the "Bible Lesson," (31,625.)

The German Sunday-school literature, published by the Western House and edited by Dr. Liebhart, has been greatly increased during the quadrennium. Periodical German literature is in a prosperous condition. Finding that the paper for the smallest scholars, "Little Folks," did not receive the necessary support, it was discontinued, and a weekly (four times a month) edition of the "Sunday-School Bell" instituted instead. The new issue received the name "New Bell." It in no way interferes with the subscription of the "Sunday-School [or old] Bell."

The Berean Lesson System in German has also been greatly developed. The "Bells" expound the lessons for the smallest children; "the "Bibleforscher" (31,000) for larger scholars; and "Haus und Herd" (8,000) for teachers; while "Bildersaal" serves the infant class and review purposes. In addition to this, a "Lesson Commentary" has been issued for 1884. In all of this work the wisdom and enterprise of the Rev. Dr. Henry Liebhart, who has entire charge of the German Department, must be recognized and recorded.

Several new and substantial books have been added to the Sunday-school Catalogue, and the department of Requisites has not been neglected. An attractive and cheap Lyceum Library for children, and one for youths, have been published, containing 25 volumes each. These are bound in stiff manilla paper, and are sold at the rate of 10 cents a volume.

The anniversaries of the Sunday-School Union have been held in connection with those of the Tract Society during the four years as follows: 1880, at Youngstown, Ohio; 1881, at Indianapolis, Ind.; 1882, at New Haven, Conn.; 1883, at Cincinnati, Ohio.

The enthusiasm of the Sunday-school world in the International Lessons Series is unabated. These lessons are nearly every-where employed in our Protestant Christendom, and will undoubtedly continue for many years to come to promote Bible knowledge and a catholic spirit among the various branches of the Holy Catholic Church throughout the world.

The International Lesson Committee has already selected the last year of the second series of seven years' lessons; and at the International Triennial Convention, to meet next month in Louisville, Ky., a new Committee will be appointed to prepare lessons for another term of years.

The Rev. Dr. J. M. Freeman has rendered most valuable service to the Union during the quadrennium. In charge of all details of office management, in charge of the foreign work of the Union, editing almost entirely one of the most important of our periodicals, supervising with critical eye and admirable taste most of the publications, and visiting as opportunity

permits the Annual Conferences, he deserves the high appreciation which he has already won from those who are conversant with his work. Dr. Freeman during the quadrennium paid a visit to the Germany and Switzerland Conference, where he spoke in the interests of the Sunday-School Union.

Our great Church enters upon her second century with an immense army of children and youth under her control. The question of the hour is: How shall multitudes be led into the knowledge of God's truth, into a reverent and conscientious faith in that truth, and into the personal experience which it is the mission of the truth under the inspiration of the Holy Spirit to produce in human hearts?

No one branch of the Church can practically and satisfactorily answer the question. The Sunday-school cannot do it. There are other instrumentalities more important. *Home*, with its authority, early opportunity, affection, and example; the *Pulpit*, with its living voice and solemn services; the *Pastorate*, with its personal magnetisms and every-day contacts; the *Press*, with its perpetuated and silent ministries—all these must work with the Sunday-school to give it authority, indorsement, and support. When the co-operation of such instrumentalities as these is secured, we may expect increased success that will be manifest, not only in quadrennium aggregates, but in the divine results of every year and every quarter and every Sabbath.

Respectfully submitted in behalf of the Board of Managers,

J. H. VINCENT, *Corresponding Secretary.*

A WEEKLY PAPER.

The following report came from the Committee on Book Concern:

Your Committee recommend the publication of a first-class Sunday-school weekly paper in connection with the present Sunday-school system.

The General Conference referred the subject to the Book Committee with power.

YEAR-BOOK.

FOR an announcement concerning the Year-Book of the Sunday-School Union and of the Tract Society, see notice on page 207.

TRACT SOCIETY.

TRACT WORK.

THE system of tract distribution of the modern Church is not only the employment of the most effective features of our best and latest civilization for the spread of the Gospel, but it is in imitation of the most ancient methods of the Christian Church. The divine revelation did not at first come to the world in a single volume—huge, full-armed, complete—but in brief, compact portions, from the five tracts of Moses in the Old Testament to the five tracts of St. John in the New.

Indeed, the copyist or printer has always accompanied prophet, apostle, and reformer. The enterprise and evangelical energy of Luther found far-reaching wings in theses, letters, and sermons, widely scattered and eagerly read, by which the Reformation spread its influence through Germany, and from Germany to the ends of the earth. John Wesley—the later Luther—used the same mighty instrumentality and with marvelous results.

In our own Church, long before a denominational "Tract Society" was thought of, all the methods of the Tract Society were employed. From the beginning every Methodist preacher was a tract colporteur, every pair of saddle-bags a tract depository. On every circuit were scattered Wesley's sermons, Methodist biographies, the hymns of Charles Wesley, stirring appeals to repentance and faith, monographs on Christian perfection and other essential doctrines. These went to homes whither, for want of time, the circuit-preacher could not go, or where, because of calls from the regions beyond, he could not stay. They re-preached his sermons, re-stated his arguments, renewed his appeals, long after his benediction had been spoken.

In course of time a Tract Society was organized, in order to systematize the work, to secure greater variety in the list of publications, to utilize lay talent in tract distribution, and to bring the financial claims of the movement before the Church. This formal organization took place in 1852. The

Society was chartered by the Legislature of New York in 1854, and again in 1874.

With the new quadrennium we start out for new toils, new plans, and new successes in the tract work.

GENERAL CONFERENCE ACTION.

The following is the action of the late General Conference in reference to the work of our Tract Society, the recommendations made in these reports having been adopted by the Conference:

On Swedish Publications.

The Committee have duly considered the memorial of B. A. Carlson on "Aid for Swedish Publications," and recommend that the General Conference refer the same to the Boards of the Sunday-School Union and Tract Society for favorable consideration.

On Norwegian Tracts.

The Committee on Sunday-schools and Tracts, to whom was referred the petition of A. Olsen on aid for distribution of Norwegian tracts, report that they have duly examined the same, and recommend that the General Conference refer the same to the Board of Managers of the Tract Society for favorable consideration.

On French Tracts.

The Committee on Sunday-schools and Tracts, having considered the subject of aid to the publication of tracts in the French language referred to them, recommend as follows:

Whereas, The French Methodist Book Concern, located in Paris, under the name of the "Librairie Evangelique," was for some time, (20 years ago,) on the urgent recommendation of the Rev. Dr. Abel Stevens, considered as an auxiliary of our Tract Society; and

Whereas, This Book Concern is unable, from want of capital, to issue such books and tracts as would be readily distributed, and would greatly aid the evangelistic or missionary work of the French Methodist Church; therefore,

Resolved, That the connection be renewed, and that the Tract Society be recommended through its Board of Managers to favorably consider the proposal to aid the Book Concern of Paris for the printing and distribution of tracts in the French language.

Change in Discipline.

[The Committee on Revisals recommend:]

That in line 6 of paragraph 314, page 188, after the word "committee," there be inserted these words: "of which the Preacher in Charge shall be chairman;" so that the paragraph, as amended, shall read as follows:

"Paragraph 314. It shall be the duty of each Presiding Elder to bring the Tract Cause before the last Quarterly Conference of each year in each circuit and station within his district; and said Conference shall appoint a Committee, of which the Preacher in Charge shall be chairman, whose duty," etc.

ON THE REPORT OF THE BOARD.

Your Committee have carefully examined the report of Rev. J. H. Vincent, D.D., Corresponding Secretary of the Tract Society, and find an exhibit of a very encouraging nature for the quadrennium just closed.

Two hundred and twenty-seven new tracts have been added to the lists, 5,000 grants have been made in the home field, and 52,215,070 pages of tracts have been issued, including 4,771,760 copies of "Good Tidings" distributed among the freedmen of the South.

Valuable work has been done in the interest of our German, Swedish, Danish, French, and other foreign-born populations in our own country. Grants of money to the amount of $10,200 have been made to the various foreign mission fields.

The Society has received from the churches during the past quadrennium the amount of $55,015, being $8,899 95 in advance of the former quadrennium, after deducting Miss Danser's bequest of $10,000, included in the report of the earlier quadrennium. More than 600,000 pages of religious literature have through this channel been distributed since the organization of this Society in 1852.

We therefore gratefully record our appreciation of the work accomplished by the Society in the past, and our earnest expectation and hope that it will, with increased power, continue its valuable mission in the world.

REPORT OF THE BOARD OF MANAGERS OF THE TRACT SOCIETY OF THE METHODIST EPISCOPAL CHURCH, TO THE GENERAL CONFERENCE ASSEMBLED IN PHILADELPHIA, PA., MAY, 1884.

DEAR FATHERS AND BRETHREN: The Tract Society of our Church was organized in 1852, and chartered by the Legislature of the State of New York in 1854, and again in 1874.

Its aims are concisely stated by the Recording Secretary, the Rev. James M. Freeman, D.D., who has performed most of the office duties required in the work of the Society during the past quadrennium. He says:

"The Society distributes tracts in destitute portions of our country, in places that are sparsely settled, and in our cities among the poor and degraded; in hospitals and prisons; to sailors and soldiers; to emigrants of various nationalities; to the freedmen of the South, and to our missions in foreign lands."

During the last four years 227 new tracts have been added to our several lists, and 5,000 grants of tracts have been made in the home field.

The total number of tract pages issued was 53,215,070, in which are

included 4,771,760 copies of the "Good Tidings"—the paper which since 1871 has been gratuitously distributed among the freedmen of the South —the Sunday-School Union of our Church co-operating in the good work with the Tract Society.

In the German department, under the able supervision of the Rev. Henry Liebhart, D.D., a large number of tracts have been added to the list, and 680 pages stereotyped. The whole number of German pages printed during the four years is 7,000,000, of which 6,500,000 pages have been distributed.

Tracts have also been published in French, Spanish, Italian, Swedish, and Danish, for the foreign representatives of these nationalities in our own country.

Grants of money to the amount of $10,200 have been made to the following mission fields: China, India, Japan, Germany and Switzerland, Italy, Mexico, and South America. This money has been employed in printing in the different languages Hymn-books, Discipline, Articles of Religion, General Rules, commentaries, sermons, practical appeals to saint and sinner, and a large variety of other religious and theological works.

For the preceding quadrennium—1876 to 1879 inclusive—the Tract Society received from the Church $56,115 17; during the last quadrennium, closing with 1883, $55,015. The $10,000 bequest of Miss Danser augmented by that amount the receipts of the earlier quadrennium, which, deducted from the larger report, shows that the moneys collected from the churches during the past quadrennium are in advance of the collections for the former four years $8,899 95.

Since its organization in 1852 the Tract Society of the Methodist Episcopal Church has distributed more than 600,000,000 pages of religious literature East and West, North and South, and in foreign mission fields on both hemispheres.

In behalf of the Board of Managers,

J. H. VINCENT, *Corresponding Secretary.*

YEAR-BOOK.

PASTORS and others who desire copies of the Year-Book of the Sunday-School Union and Tract Society for the year 1883, can have them on application to the Corresponding Secretary. As much of the matter formerly used in the Year-Book is now issued in the MANUAL, only a small edition of the Year-Book is published. Those who wish the document will therefore see the necessity of an early application.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, NO. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1880, ¶¶ 283 to 307. See also Report to General Conference of 1880; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

.....

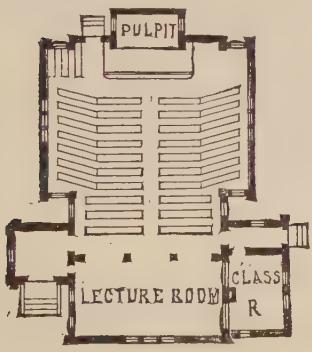
to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

OUR MODEL CHURCHES.

THIS is for a frame church, and appears in our Catalogue for 1884 as Plan No. 29.

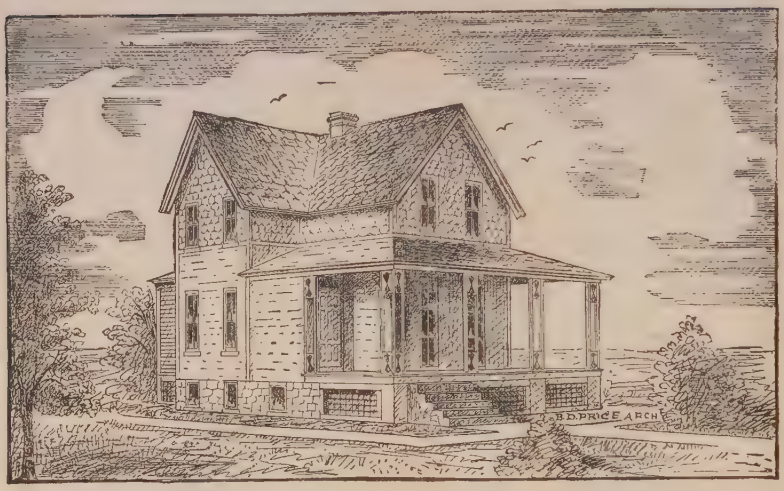


NO. 29.—GROUND PLAN.

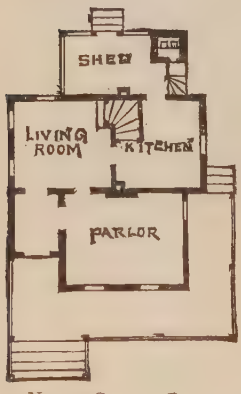
The extreme dimensions of this plan, exclusive of pulpit recess, are 49x55 feet. The tower is 72 feet high. The walls are 14 feet, and the ceiling 26 feet high in the middle. The timbers of the roof are exposed and dressed.

The audience-room will seat 200, the lecture-room 70, the class-room 30.

Where labor and materials are cheap, this church will cost from $2,500 to $3,000. Price of plans, $15.



OUR PARSONAGE PLANS.



No. 9.—Ground Plan.

This appears in our Catalogue as No. 9, and is a story and a half house. The posts are 16 feet, the first floor is 8 feet in the clear, the second floor 7 feet to the square, and 9 feet to the middle. The parlor is 11 feet 6 inches, by 15 feet. The living-room is 11x12 feet 6 inches. The entrance vestibule is 5x7 feet, with doors into the parlor and into the living-room. The kitchen is 10x12 feet. There is a shed-kitchen containing place for coal, etc. The second floor is divided into three rooms each with a large closet. The two chimneys are so placed that every room may have a stove, or with two stoves down stairs properly arranged the three up stairs rooms may be heated. It will cost from $800 to $1,000. Price of plan, $4. Any one can secure a plan for a dwelling on same terms. Send for Catalogue.

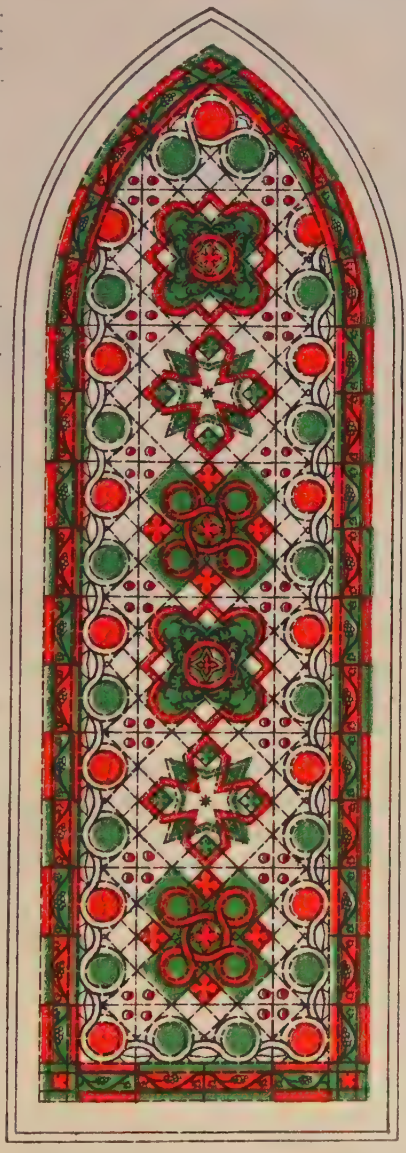
If you propose to build, write for a Catalogue. Address A. J. Kynett, D.D., Corresponding Secretary, *No.* 1026 *Arch Street, Philadelphia.*

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows. Large or small panes of Glass. 450 Churches have used it.

The following Churches, mostly Methodist, are taken at random from our books. Examine any that may be near you and compare with *cheap* Stained Glass in other Churches.

Mobile,	Alabama.
Globe,	Arizona.
Pine Bluff,	Arkansas.
Siloam Springs,	"
Black Hawk,	California.
East Oakland,	"
Florence,	"
Grangerville,	"
Los Angeles,	"
Livermore,	"
National City,	"
Oakdale,	"
Ornville,	"
Pomona,	"
San Francisco,	"
Sonoma,	"
South Pueblo,	"
St. Barbara,	"
New Haven,	Connecticut.
Tolland,	"
Washington Depot,	"
Brooking's,	Dakota.
Grand Forks,	"
Omaha,	"
Mandan,	"
Mount Vernon,	"
Watertown,	"
Wyoming,	Delaware
Deer Creek,	Illinois.
Imogene,	"
Ipava,	"
Iuka,	"
Medora,	"
Minonk,	"
Nashville,	"
Peking,	"
Bloomfield,	Indiana.
Galveston,	"
Greencastle,	"
Jamestown,	"
Kewanna,	"
New Haven,	"
Sheridan,	"
Ainsworth,	Iowa.
Carson,	"
Corydon,	"
Clearfield,	"
Elwood,	"
Ridgeway,	"
Sidney,	"
Tama City,	"
Des Moines,	"
Keokuk,	"
Missouri Valley,	"
Pella,	"
Red Oak,	"
Van Horne,	"
West Branch,	"
Camden,	Kansas.
Eureka,	"
Louisville,	Kentucky.
Sharpsbnrg,	"
Camden,	Maine.
Hartland,	"
Madison,	"
Davidsville,	Maryland.
Federalsburg,	"
Rock Hall,	"
Elkton,	"
Hillsboro,	"
Marydel,	"



West Portpoint,	Mass.
Otsego,	Michigan.
Lake,	"
Onondago,	"
Petrosky,	"
Allegan,	"
Owasso,	"
Le Roy,	"
Corunna,	"
Fullerton,	Nebraska.
Blue Springs,	"
Wahoo,	"
Seward,	"
Atlantic City,	New Jersey.
Clayton,	"
Evans Centre,	New York.
Mexico,	"
Buffalo,	"
Elmira,	"
Essex,	"
Fairfield,	"
Jefferson,	Ohio.
Republic,	"
Fultonham,	"
Tremont City,	"
West Toledo,	"
Spencerville,	"
Germantown,	"
New Lyme St.,	"
New Matamora,	"
Pierpont,	"
Mt. Sterling,	"
Thurman,	"
Ottawa,	"
Confluence,	Pennsylvania.
Dauphin,	"
Ennisville,	"
Greenwood,	"
Humboldt,	"
Lamb's Creek,	"
Luzerne,	"
Nesquehoming,	"
New Milford,	"
Sheakleyville,	"
Spragueville,	"
Woodbury,	"
Providence,	Rhode Island
Florence,	South Carolina.
Murfreesboro,	Tennessee.
Nashville,	"
Chatata,	"
Austin,	Texas
Georgetown,	"
Honey Grove,	"
Jefferson,	"
La Grange,	"
Manchester,	Virginia
Chelsia,	"
Fairfax,	"
Mount Sidney,	"
Culpeper,	"
Martinsburg,	West Virginia.
Ellenborough,	"
Baraboo,	Wisconsin.
Albany,	"
Superior,	"
Plover,	"
Richland Centre,	"
Colfax,	Washington Terr.
Laramie City,	Wyoming Terr.
Evanston,	"

In ordering, send rough drawing showing size, shape and number of panes of glass in each window; give sizes in figures, and make paper patterns of odd shapes.

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Price, Six Cents per square foot, surface measure of window.

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All orders must be accompanied with draft on New York or Post-Office Money Order on Philadelphia, or cash in registered letter covering the cost. The paper will be sent by mail. If ordered C. O. D. express charges will be added. Address

BENJAMIN D. PRICE & CO.,
1026 Arch Street, Philadelphia, Pa.

BISHOP SIMPSON.

For more than sixteen years this honored name has appeared as President of the Board of Church Extension of the Methodist Episcopal Church. He was the chief counselor of the Committee of the General Conference of 1864, on whose report the new society was then created. He was the chairman of the committee designated by that General Conference to appoint the first officers and board of managers and complete the organization. Perhaps it was owing to this relation and his characteristic modesty that his own name and the names of his colleagues were omitted from this list—an omission which was corrected at the annual meeting in the fall of 1867, and since January 1, 1868, he has been the President of our Board. His associates on the committee to complete the organization—Drs. Castle and Bartine, and all his colleagues then in the episcopal office, Bishops Morris, Janes, Scott, Baker, Ames, Clark, Thomson, and Kingsley—have all preceded him to that "general assembly and church of the first-born which are written in heaven," where "the saints of all ages in harmony meet."

In this relation, as in every other, his supreme devotion to the Church was constantly apparent. In the rise and progress of the work he saw distinctly the hand of Providence developing an agency which should, in the coming years, help on mightily the final triumph of the Prince of Peace. At a meeting of the Bishops and a few others, for a free consultation concerning this society and its work, held in Philadelphia on the evening of November 20, 1868, he said:

I think very highly of this institution. And for these reasons:

First. It both awakens and stimulates the connectional feeling of the Church. It draws the extremities together, and makes the Church feel that it is one. The highest spirit of the Gospel is to bring the whole universe into one—the family in heaven and on earth. One family is the grand idea—a universe gathering around its head. Just in proportion as we realize this sublime idea, and feel the brotherhood of the race throughout the world, we are gathering around the cross of Christ, and showing the fruits of the Gospel. This society is one of the grand agencies to accomplish this noble work.

Sympathy exerts a vast moral power. Our weak places are made strong by sympathy of a million of members with them, and they go forward under the influence of this idea. It is astonishing what stimulus a little encouragement affords.

Again, when reflecting upon these subjects, I say, "What means all this?" The missionary idea I can comprehend, but the Church has taken into its bosom this other great idea of Church Extension. God seems to be saying to the Church, "Intrench yourselves, build forts, garrison them well; a struggle is coming; there will be work soon which will call for strong hearts and hands, and you must have centers around which you can gather, for the enemy will come in like a flood, and then 'the Spirit of the Lord' must 'lift up a standard against him.'" We must have our places of defense and concentration; and I think, when we look around, we can see already, almost, yonder the skirmish-lines of the enemy gathering around us. They are coming, coming, but with tenfold more numbers than in the past. If Ireland wakes up fearful foreboding, what shall be the case when China can throw the surplus of her four hundred and fifty millions right into our midst! We can almost hear the dashing billows upon our shores, and God seems to be summoning the Church to prepare for some great movement. Let her lengthen her cords and strengthen her stakes.

He most cordially favored the plan for a Loan Fund, and at a time when its success was threatened by the indifference of many churches to the payment of amounts borrowed from the fund, when appealed to to use his influence against the severe measures which the executive of the Board felt constrained to employ, he cordially sustained the administration, saying, "Better sell twenty churches than to suffer the power to create a hundred to be destroyed." He was ever the wise counselor and firm supporter of the Board and of its officers, especially when such counsel and support were most needed.

Though his health did not permit him to join with us in the American Academy of Music, during the General Conference, in celebrating the twenty years of Church Extension work, in which he had been so deeply interested, none rejoiced over the work accomplished and the success of that great occasion more heartily than he.

Never, during the whole period, did he give the slightest

countenance to captious or destructive criticism, and never was he wanting in wise and kindly counsel.

He witnessed marvelous achievements by the Church militant, and contributed largely to them, but his vision was not bounded by time and sense. On his last Sabbath on earth, as the day dawned, his great soul found expression for the sentiments with which it overflowed in the language of the 103d Psalm, read by another, for his own voice was too weak:

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

And as the reading proceeded, and the day grew brighter, his soul rose with the majesty of the Psalm, and ascending the heights of triumphant joy summoned the universe to join in his praise:

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul!"

One of his latest exclamations was, "*O the wonderful possibilities beyond!*" Who can tell what visions filled his soul and inspired that sentiment? It remains, however, for us who are still in the battle of life to consider the wonderful possibilities of the present, and, like him, improve them to the utmost. Then we may say with him, in lofty strain:

> "When e'en at last the solemn hour shall come
> And wing my mystic flight to distant worlds,
> I cheerful will obey. There, with new powers,
> Will rising wonders sing."

His last words uttered on that memorable Sunday morning were, "*Glory be to Jesus!*"

To His glory his life contributed, and to it his death added luster. In silence he waited the coming of the Bridegroom, until Wednesday, June 18, at 8:40 o'clock in the morning, when "he was not, for God took him."

THE GENERAL CONFERENCE AND CHURCH EXTENSION.

THE BISHOPS said in their address to the General Conference:

The Board of Church Extension has greatly enlarged its work in the last four years, affording help to many churches throughout the land, and especially in the South and West. We are pleased, likewise, to recognize the excellent work the Society has done in improving our church architecture, and in enlarging the Loan Fund, through which much valuable property has been saved.

THE MANUAL.—The Committee on Church Extension reported the following resolutions, which, as other causes were likewise interested, were referred to the Committee on Co-operation in Church Work. On the recommendation of this Committee they were adopted, namely:

Resolved, That in our judgment the publication of the quarterly Church Manual has been productive of great good in the work of the Board of Church Extension; and we recommend that its publication be continued, and that the Church Extension Map be inserted once a year.

Resolved, That the Book Agents be instructed to use due diligence to increase the circulation of the Manual among the laity, and for this end use the same methods as with other Church periodicals.

This latter Committee also recommended and the General Conference adopted the following:

In continuing the publication of the Church Manual in accordance with the action of the last General Conference, we recommend that the Committee of Publication provide such supervision as may be necessary, and secure for each number an article bearing on the general subject of benevolence, and in case the editor of any department shall fail to provide appropriate matter within the time specified, the Committee shall have authority to provide matter for such department at their discretion.

We recommend that the "Woman's Foreign Missionary Society," and the "Woman's Home Missionary Society," and the "American Bible Society," be permitted to occupy a department at the discretion of the Committee of Publication on the same terms as those heretofore authorized, provided they shall notify the Committee of Publication of their desire so to do for at least the term of one full year.

FOREIGN CONFERENCES.—The Committee on Church Extension reported and the General Conference adopted the following:

Concerning the petition of the Annual Conference of Germany and Switzerland for a portion of the Church Extension funds:

The Committee having carefully considered this petition, respectfully report:

1. That our Missionary Society has always made appropriations to aid in securing suitable houses of worship in our foreign mission fields, but have not made such appropriations for the work in the United States or Territories, except in the Southern States, during a brief period after the war.

2. The law of the Church puts this whole subject in the power of the General Committee of Church Extension, so that it can authorize appropriations for any Conference or Mission, home or foreign, as it may deem wise, and that no further action by this General Conference is necessary.

TERM OF SERVICE of members of the Board was changed so as to begin on the second Wednesday in June following their appointment by the General Conference, instead of the first day of January following. Also the annual meeting for the election of officers and appointment of committees was changed, to harmonize with the change of the fiscal year, from January to November preceding.

CO-OPERATION IN CHURCH WORK.—The Committee on this subject reported and the General Conference adopted the following:

To secure the needed co-operation of the various departments of Church work, as occasion may require, especially for the occupancy of new territory, we recommend that the Bishops, at their annual meeting immediately preceding the annual meeting of the General Missionary and Church Extension Committees, carefully consider what new and important places should be occupied during the ensuing year; and that they estimate what appropriations may be required from the General Committees, Societies, and Boards for this purpose, and submit such estimate to the proper authorities. In such cases, the needed appropriations may be made by the proper authorities directly to the places to be occupied.

In explaining the object of this report, Bishop Wiley said:

The report says that at the annual meeting of the Bishops they shall look over the field. They have been all over it. They may have seen one or two important points where it would be greatly to the advantage of Methodism if we could concentrate two or three of our societies. Let me give an illustration, say, for instance, a town that is springing up almost like magic in the West, or like the city of Birmingham, in Alabama. We have seen such town, and know all about it and its circumstances, and if we could concentrate upon that point, we could put into it a Methodist church, and a Methodist preacher, and a Methodist Sunday-school. But we cannot do it without co-operation. The Bishops see such a point;

they consider whether it is wise to ask the Missionary Board, the Church Extension Board, the Sunday-School Board, to make that a specific point the next year. If they do not, that is the end of it. If they do, they ask what it would cost to put a church there, and a Sunday-school. They come before the Committees, not to dictate or make a programme, but to say that it is a strong and a necessary point. If the Committees see fit, they do so. If not, that is all right.

INSURANCE.—The Committee on Church Extension reported and the General Conference adopted the following:

Your Committee, to whom the memorial of the California Conference was referred, respectfully report that they have carefully read and considered the memorial and resolutions referred to them, and unite in remarking, that in their judgment the subject-matter of the reference is of sufficient importance to merit a careful examination.

That, from the information brought to their attention, they are inclined to acquiesce in the statement of the memorial, that large sums of money are annually paid out by church authorities for security against fire over and above the amount actually required for losses on church property, which, if it were possible by judicious legislation to save and retain by the Church, might add many thousands to the Church Extension funds.

But, in view of the magnitude of the subject, the many collateral questions which will necessarily arise in the investigation of the subject, and the prudential considerations that the past history of financial enterprises by the Church will not allow us to ignore, we deem it unwise at this time to attempt to determine the feasibility of the proposition embodied in the memorial and resolutions under consideration.

Nevertheless, the subject may be regarded as of sufficient merit to justify a patient, specific, and thorough examination by the General Conference.

We therefore respectfully submit to the consideration of the General Conference the following resolution:

Resolved, That the Board of Church Extension be and are hereby authorized and requested to appoint a committee of their own body with authority to take the whole subject into consideration, and to call to their aid the counsel and advice of insurance experts, or other parties familiar with the subject, and if from their examination they shall deem it advisable and expedient to recommend the exercise of the powers conferred by paragraph 283 of the Discipline, then to formulate and digest such provisions, by-laws, and stipulations as they may determine to be necessary to the object in view, to be submitted to the Board of Church Extension for examination, and by that Board to the General Conference at its next session for consideration and action thereon.

ELECTION OF SECRETARIES.—The Committee on Church

Extension unanimously reported and the General Conference adopted the following:

The memorial of D. C. John and R. R. Briggs, asking for the election of two Secretaries by the General Conference for the Board of Church Extension, referred to us, has been duly considered, and we report as follows:

Resolved, That, in view of the harmony and success with which the work of the Board of Church Extension has been performed during the history of the Society under its present form of organization, we deem it unwise and inexpedient to change the disciplinary method of electing the Corresponding Secretary and Assistant Corresponding Secretary at this time.

On May 19, A. J. Kynett was re-elected Corresponding Secretary, receiving 331 votes out of 351 cast.

REPORT OF COLLECTIONS.—The order of business for the Fourth Quarterly Conference of each charge was modified so that question eight shall read: "What amounts have been *asked and* raised for benevolent purposes this year?" (the italicized words being added,)—"for Missions, for Church Extension," etc.

The Committee on Co-operation in Church Work recommended also a form for the preacher's report at Conference, including, along with other important items, "Amounts asked and received for Conference Claimants, Missions, Church Extension, and Freedmen's Aid, but it was not adopted. It seemed quite evident that a majority of the delegates had not read and inwardly digested our article in the April number of the MANUAL on "Organized Benevolence."

THAT GREAT CHURCH EXTENSION MEETING.

THE greatest Church Extension meeting ever held on the continent, if not in the world, was that in the American Academy of Music, Philadelphia, on Tuesday evening, May 13. Twenty years ago the General Conference, held in Philadelphia, organized the work of the Church Extension in the Methodist Episcopal Church, and it was thought fitting that during the General Conference, meeting here again, the event should be appropriately celebrated. The Corresponding Secretaries conferred together, and agreed that Chaplain McCabe

should take entire charge of the arrangements. The American Academy of Music, the largest auditorium in the city, was accordingly secured, the time fixed, and the programme arranged. Circular letters were sent out to friends of the cause in all parts of the United States, and many generous and beautiful responses were received by those unable to be present. Of the meeting the "Daily Christian Advocate" said:

Any observer along the streets in the vicinity near the hour of meeting might well have thought that the Christian public of Philadelphia and their thousands of guests from all parts of this and other countries were all in motion toward the largest of the city auditoriums, soon crowding platform and boxes, parquette and circles, and tier over tier of the magnificent galleries, until the last inch of lawful standing room was occupied, the whole presenting a scene of beauty only equaled by the interest and enthusiasm awakened by the subject, and the eloquence and power of the masterly addresses delivered.

Bishop Harris, who always presides with dignity and ability, occupied the chair, with the venerable Thomas T. Tasker, the first president of the Society, and other early friends of organized Church Extension on his right, and the executive officers of the Society on his left. Behind him was a great choir of more than a hundred, extemporized for the occasion from a multitude of Philadelphia's chosen singers, organized and led by Prof. Fischer, one of the princes in the leadership of Christian song. Indeed, the singing at intervals during the evening was a most pleasing and inspiring feature of the occasion.

Dr. J. M. Reid, Corresponding Secretary of our Missionary Society, offered an earnest prayer.

Addresses were made by the Rev. Dr. A. J. Kynett, Corresponding Secretary of the Church Extension Board; Bishop Cyrus D. Foss, Dr. J. M. Buckley, Editor of "The Christian Advocate;" General Clinton B. Fisk, and Dr. C. C. McCabe, also a Secretary of the Church Extension Board. As we hope to print these addresses in the "Daily," we need only say of them that they were able, eloquent, and powerful, awakening the most appreciative responses from a most appreciative and deeply interested audience.

At the close of General Fisk's address Bishop Harris said: "I now introduce to you, and turn loose upon you, Chaplain McCabe." The Chaplain then began a characteristic appeal for money. It was nearly 10 o'clock when the Doctor took the floor, but the audience remained. Even those who stood against the wall continued in their places. Dr. Kynett announced that if the audience would give $30,000, he had a friend who would give $20,000 more, making $50,000 in all. Subscriptions came in rapidly, and the sum of $51,000 was raised! The donor of the $20,000 is

the Rev. J. G. Miller, of Nebraska, who was called to the platform and greeted with such applause as seldom greets a man under any circumstances. It is safe to say that a more enthusiastic and triumphant meeting in the interest of Church Extension was never held.

Dr. Miller was a member of the General Conference of 1864, and as such had taken part in the organization of this work. His long residence in the West enabled him to see and appreciate the value of the work accomplished, and he came on to attend the meeting, and to consecrate his generous offering to this great cause.

EXAMPLES HERE AND THERE.

A FEW examples teach a great deal, and suggest still more, concerning Church Extension. We submit the following:

Missionary Ridge, Tennessee.—A young lady of Philadelphia, who prefers churches to jewelry, recently gave us $100, with the request that it should be used in the South. Among a multitude of applications, we selected "Missionary Ridge," and offered along with the gift a loan of a like amount on condition that they should agree to complete their church without debt other than our loan. This condition was assented to, and the money was paid over February 21. Under date of May 6, the Presiding Elder of the District writes us:

Thanks to the young lady who gave the $100 for the church at "Missionary Ridge." We held our second quarterly meeting in it April 20. It is inclosed, painted on the outside, floor laid, and provided with temporary seats. Some of the brethren could scarcely contain themselves at the love-feast; their joy overflowed. I think that at the third quarterly meeting the house will be fully completed, and they are planning to dedicate it at that time.

It is a good frame church of Gothic style, size 28 x 57, built by plans furnished by a good architect in Chattanooga.

Let some of our wealthy young ladies who delight in jewelry, the beauty of which all recognize, try one of our churches as a substitute for a diamond pin or a pair of gold bracelets.

This same Presiding Elder, Rev. R. Pierce, of Holston Conference, writes:

Our Presiding Elders' meeting, April 2, was a profitable occasion, and the meeting of our Conference Board of Church Extension was the most

satisfactory I have ever attended. We took time, discussed our work fully, and reached harmonious conclusions. The result is a better understanding of our work and our relations to your Board, and we shall now move on cheerfully, unitedly, and, I believe, successfully. Our meeting accomplished what you desire—entire satisfaction with your administration of Church Extension funds, whether applied in the larger or the smaller places and churches. We shall forward no more applications until our own apportionment shall be raised and the money to grant aid accrue to our credit. We shall have applications then that will command your confidence and cheerful approval.

Marshfield, Wisconsin.—On application made as the Discipline provides, we tendered to this church a donation of $250, and a loan of $250, on condition that they should complete the church by our plan No. 19 A, which they had selected, without debt other than our loan. This required additional and earnest effort on the part of the friends of the church, and not until March 1, of this year, could they furnish the necessary papers. These were then forwarded, and draft for the money was returned. In sending the papers, the pastor, Rev. C. C. Swartz, said:

Since the first application much has been done in the way of paying debts and finishing the building. It is now all complete, except seating, which will be provided for in the near future. I have had every thing to do in the matter of building, subscriptions to collect, bills to pay, etc. It has been a hard struggle to get the building where it is, but thank God it is so far done, and is a credit to the Church and the town. Without the help of the Board of Church Extension we could not have accomplished this work. You will find here another monument of the grand work of your Board of Church Extension. God bless and prosper this great work in this our new country!

That plan, 19 A, provides a large and a small room with communicating doors, and is a very convenient and beautiful little church.

Loup City, Nebraska.—Last year Brother O. H. Clark gave us $250 for a church on the frontier. We placed it at Loup City, Neb., the county town of Sherman County, and to help them through added a loan of $250. Here are the results, clipped from the "Central Christian Advocate" of June 25:

The first Methodist Episcopal church ever erected in Sherman Co., Neb., was dedicated June 8 by Rev. P. C. Johnson, Presiding Elder of

Grand Island District, West Nebraska Mission, within the bounds of which the church is located. There were present and assisting, Rev. A. Collins, pastor of the charge; Rev. J. B. Gorham, assistant pastor; and Rev. Wesley Wilson, a former pastor. Some brethren of the Wesleyan body were present and helped in the services. Though the day was not the most promising, yet a large congregation was present. After the sermon by the elder, $567 75 were raised to meet the remaining indebtedness, and the church was dedicated free of debt except to the Church Extension Society. The building is after plan No. 1 B, of the Catalogue, and is a beautiful structure. Its erection is largely due to the heroic and persistent efforts of Brother A. Collins, the pastor, who has worked early, late, and constantly to complete the house. He has been nobly seconded by the ladies of the place, who, without regard to denomination, have given valuable help, raising about $400 for the enterprise. Business men of the town contributed generously, and seemed quite interested in the success of the work. The church and lots are worth about $2,500 for the purposes of the society. The lots were a donation of a brother of the Wesleyan Church; nearly every one present gave something. In the evening there was held a temperance mass meeting under the auspices of the W. C. T. U., of which Rev. Mrs. Collins is president, and in which she works right heartily. The church is the first Protestant church built in the county, a fact which gave added interest to the occasion.

Oak Point, Lynn Co., Oregon.—On February 13 we granted a donation to this church of $250, on condition that they should complete it without debt. April 17, the conditions having been agreed to, we sent draft for the money. In forwarding the papers, the pastor, Rev. W. D. Nichols, gave some facts of suggestive interest. He says:

The history of this church is quite remarkable. Oak Point is embraced in the Cornwallis Circuit, but is on the opposite side of the Williamette River from Cornwallis, and five miles distant. The minister in charge last year being quite old, and in poor health, could not visit the class during the Conference year. Though few in number, they originated and carried on this church enterprise without any aid from the preacher until my arrival last September. I soon took occasion to visit them, found the building raised and inclosed. Two thirds of the amount subscribed is from persons not communicants in any Church. In fact, the greater part of the neighborhood is irreligious, yet they have contributed as above. The membership have done nobly, but are few, and some of them very poor.

When the enterprise was originated they had no knowledge of your arrangements to provide plans. If I had been here I should have insisted on obtaining plans from the Board of Church Extension, but I must say they have done remarkably well, and have a beautiful and substantial frame building, 30 x 45, and every way satisfactory. The community is much interested in Methodism, and one man has pledged himself, since

notice of your grant, to give $5 a year for Church Extension the remainder of his life.

Mutual Mines, Westmoreland Co., Pa.—Rev. S. W. M'Curdy, of Pittsburg Conference, says:

We have built at this place a new church after Church Extension plan No. 1.

The lumber bill was	$355 00
Carpenter work, ready for seating, was done for	98 00
The total cost was	750 00

The seating capacity, 175 persons.

We are thoroughly satisfied with it. A revival followed the completion of the building, and we have now 42 members. The class has agreed to pay $200 toward the salary of the circuit preacher.

There are thirty places in Western Pennsylvania where the same thing could be done with a donation of $100 for each church. I expect to build two more before our next Conference.

CHAPLAIN McCABE'S VALEDICTORY.

In submitting his final report to the Board of Church Extension on Wednesday, June 11, Chaplain McCabe concluded as follows:

The consciousness that I am making to you my last report comes over me. For more than fifteen years I have been in your service, and I leave it, at the order of the Church, with the most profound regret. My associations with Dr. Kynett and with the Board have been most pleasant to me, and I wish to leave on record my unqualified testimony that while I have been working in your service with all my might to advance the Redeemer's Kingdom you have always treated me with unfailing respect and kindness and brotherly consideration. It was no choice of mine that my field of labor has been changed. My heart is still with you and will forever be, and you may expect me to strike many a blow for you, as long as I live, until the glorious prophecy shall be fulfilled—that through this Board of Church Extension two churches a day shall be built in our country.

I trust that there will never be any relaxing of your vigilance in guarding the sacred fund committed to your care, increasing rather than decreasing the "red tape." Give no heed to criticisms in this respect. I have often secretly admired your caution even when you have exercised it upon my own movements, and if ever you have seen fit to deny me any thing, or to vote contrary to my wishes, I have rejoiced in that vigilance which for personal friendship would not violate one jot or tittle of the law. Ours is a work, brethren, which ought to inspire us to great activity and intense application. We have a whole continent to capture for the Lord Jesus Christ, a conquest more splendid than was ever achieved by the

sword. The Missionary and Church Extension Boards working together in harmony can plant the Church of Jesus in every part of this Republic; can distribute the leaven of the Gospel in the meal of humanity until the whole lump shall be leavened.

I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified.

The unabated interest in the cause of Church Extension and the cordial approval of the strict and careful methods by which the Board does its work, evinced in this report, were highly gratifying to the Board; the more so as some idle rumors had gained a measure of currency during the General Conference that the Chaplain had felt himself to be hampered and embarrassed in his work. After accepting this report Dr. Kynett offered, and the Board unanimously adopted, the following:

Whereas, Rev. C. C. McCabe, D.D., has been in the service of this Board, first as Agent and afterward as Assistant Corresponding Secretary, for more than fifteen years, having entered our service November 15, 1868; and

Whereas, By his election by the General Conference as one of the Missionary Secretaries of the Methodist Episcopal Church, he now retires from our service; therefore,

Resolved, That we hereby record our high appreciation of his generous and unselfish devotion to the interests of the Church, the great and permanent value of his services in the work of Church Extension, and our unlimited confidence in his manly and Christian integrity and of his pre-eminent abilities to lead the Church in greatly enlarged and more generous activity for the saving of the world.

Resolved, That we warmly commend him to the Board of Managers of the Missionary Society, to whose service he has been transferred.

Resolved, That we assure Chaplain McCabe of a permanent place in our Christian love and confidence, and will always gladly welcome him to our hearts and homes.

Who will be Chaplain McCabe's Successor.

This question will not be decided until the General Committee shall meet in November. The Discipline provides, ¶ 287, that

An Assistant Corresponding Secretary, or more than one, may be appointed at any time by the General Committee, on the nomination of the Bishops, who shall receive such salary and render such service as the Board may determine.

BOARD OF EDUCATION.

THE GENERAL CONFERENCE AND EDUCATION.

THE members and friends of the Board of Education have reason to be well pleased with the action of the General Conference of 1884 in its behalf and in reference to the interests it specially represents.

In connection with this statement, it seems fitting to present a summary view of the action referred to, accompanied by appropriate explanations.

The Board and its work were happily introduced to the attention of the Conference by the following paragraph of the

ADDRESS OF THE BOARD OF BISHOPS.

The Board of Education has increased its efforts, and is meeting with no small encouragement. In 1880 it appointed Daniel P. Kidder Corresponding Secretary. He has devoted his attention to all the interests of the Board, especially the interests of Children's Day. Through his efficiency the collections have been greatly increased, and we believe the celebration of the Children's Day will have a large influence over the minds of the youth in directing them to the subject of higher education.

The proceeds of the Capital Fund, together with part of the collections, have been devoted chiefly to the education of young men for the ministry; those having a foreign field in view have been specially cared for. A number of promising young men and women who are contemplating Church work as teachers have also been aided. Were the funds of the Board to be enlarged a great good would result to the Church.

QUADRENNIAL REPORT.

The Board itself addressed the General Conference in a printed report of forty pages octavo, which will be republished in the Journal of the Conference. That report discussed the subject of Christian education, as promoted by our Church, in its broadest aspects, and presented a full exhibit of our institutional statistics, together with many other topics of practical interest. It closed with a memorial requesting the General Conference to authorize the securing of a proposed change of the Charter.

Said report and memorial were referred to the Committee on Education, consisting of one delegate from each Annual Conference. After full consideration and discussion, that committee submitted its first report, in the terms following. The report, in due time, was adopted, and became the

Action of the General Conference.

Your Committee have duly considered the Report and Memorial of the Board of Education, and beg leave to report that they have been gratified with the success achieved during the past quadrennium, and do hereby recommend that the Board of Education be commended to the generosity of our people. We further recommend the adoption of the following:

Whereas, The number and urgency of applications for aid in behalf of needy and worthy students in our various institutions of learning has of late greatly increased, and now gives promise of a constant increase in the future; and

Whereas, The income from the funds held in charge by the Board of Education is not sufficient to properly respond to those applications; but

Whereas, The amount of annual collections in behalf of the Board of Education, and especially in behalf of the Children's Fund, has also of late largely increased, with the prospect of a growing increase in years to come; therefore,

Resolved, That the Board of Education of the Methodist Episcopal Church is hereby authorized to secure such a change in its Charter as will allow, after the year 1884, of the immediate appropriation, in aid of students, of such a proportion of its annual receipts from the offerings of the Church to the Children's Educational Fund, as will enable it, on economical principles, to provide suitably for the aid of all properly recommended students; all surplus receipts to be funded as heretofore.

Centennial Effort in behalf of Education.

On recommendation of the Committee on the Centennial Celebration of the Organization of the Methodist Episcopal Church, the General Conference adopted the following resolutions:

Resolved, That we are in full accord with our chief pastors when, in their recently published general directions, they affirm that "*the chief object of this connectional offering should be the cause of education.*" Accordingly, in conformity with their suggestion, we recommend that in every locality, in connection with the Centennial services, the needs and claims of the local educational institutions under the patronage of our

several Annual Conferences be particularly commended to the liberality of the people. We also recommend that the meetings for the presentation of these educational interests be held earlier than next Christmas wherever it is deemed expedient.

Resolved, That we recommend that the exercises of the Sunday-schools on Children's Day be given the character of a children's Centennial celebration, according to the Programme and Manual furnished by the Board of Education, and that in each charge any excess in the Sunday-school offering over the offering of last year be credited to the Centennial thank-offering of the charge, though paid over, of course, to the Children's Fund of the Board of Education in New York.

Resolved, That, with our Bishops, we recommend to the Church, in addition to educational institutions, the Chartered Fund, and the societies which care for the superannuated preachers and their families, also the permanent funds of the various Church Boards, such as the Board of Education, the Freedmen's Aid Society, the Missionary Society, the Board of Church Extension, the Sunday-School Union, and the Tract Society. Inasmuch, however, as all these benevolences have opportunity to bring their appeals before the churches every year, while our schools and colleges have not the like opportunity once in a generation, it is only proper that the claims of our educational institutions should have the first place in all distinctly Centennial meetings, and that Centennial gifts for the ordinary and regular benevolences of the Church should be solicited only when, in the progress of the year, the ordinary annual appeal for each is made.

Children's Day.

The discussions in the Committee on Education illustrated, in a striking manner, the great popularity and utility of the Children's Day observance in all parts of the Church. They also represented a very general tendency toward the adoption of a custom, already established in some places, of making the second Sunday in June a grand educational day, in which not only the Sunday-schools, but the churches, shall make their annual offerings in behalf of Christian education. The conclusions of the committee bearing upon that subject were stated in the following report which was adopted by the General Conference:

Your Committee, having carefully considered the papers referred to it, relating (1) to Children's Day, (2) the annual public collection for Education, and (3) Conference Educational Societies, beg leave to recommend that an additional section be inserted in paragraph 254 of the Discipline, to follow immediately after section fifth, and to read as follows:

SECTION 6. In case it be deemed advisable to take the public educational collection on Children's Day, all contributions of the day, unless otherwise designated by the donors, shall be equally divided between the objects named in sections four and five in this paragraph.

To make obvious the full intent and meaning of the above action, we here print, in connection with each other, the three sections relating to annual educational collections as they are designed to stand in the Church Discipline of 1884:

SECTION 4. It shall be the duty of each Preacher in Charge of a circuit or station to take one public collection annually in each Society in aid of the work of education. The money so received shall be paid over to such auxiliary of the Board of Education as the Annual Conference may direct, or, in the absence of Annual Conference directions, to the treasury of the Parent Board.

SECTION 5. It is recommended that the second Sunday in June be every-where observed as Children's Day, and that whenever practicable a collection be taken in the Sunday-school in aid of the Sunday-school Fund of the Board of Education.

SECTION 6. In case it be deemed advisable to take the public educational collection on Children's Day, all contributions of the day, unless otherwise designated by the donors, shall be equally divided between the objects named in sections four and five in this paragraph.

MANNER OF OBSERVING CHILDREN'S DAY.

The following preamble and resolutions were also, on recommendation of the Committee on Education, adopted by the General Conference, and ordered to be printed in the Appendix to the Discipline:

Whereas, In some places a disposition has been manifested to ignore the specific design proposed in our Discipline as the object of the Children's Day collection; and

Whereas, The practice has, to some extent, obtained of either taking no collection, or of raising funds for only local purposes, such as decorations, Sunday-school expenses, and other incidental objects; and

Whereas, All such divergencies tend to detract from the unity and complete success of this grand connectional movement in behalf of Christian education; therefore,

Resolved, By the General Conference, that we request all our ministers, churches, and Sunday-schools, from this time forward, to enter heartily into the observance of Children's Day on the plan originally proposed and distinctively defined in the Discipline of our Church.

Resolved, That we further recommend, that in connection with appropriate pecuniary effort in behalf of the Children's Educational Fund, the exercises of Children's Day be also planned and conducted with the higher aim of promoting the intellectual and spiritual welfare of all our children and youth.

ENCOURAGING ASPECTS — INCREASE OF INCOME — TEACHERS' AGENCY.

Report No. 5 of the Committee, having been presented in the following terms, was adopted by the General Conference:

Your Committee having carefully reviewed the papers referred to them relating to the Board of Education of the Methodist Episcopal Church, recommend the adoption of the following:

Resolved, That the General Conference is greatly encouraged in view of the present aspect of our educational interests.

Resolved, That in view of the great demand for still further efforts we earnestly desire a larger increase in the income of the Board of Education, and ask for a contribution from every congregation.

Resolved, That we recommend the Board of Education to consider if any thing can be done in conformity with its charter, to further supervise and promote the interests of education in the way of correspondence between institutions and teachers, and that we request the Board of Education if practicable to establish a Teachers' Agency under the direction of its Secretary.

REMARK.

The Board of Education has stood ready from the period of its organization till now to fulfill the following provisions of its charter, namely: "The Board shall have authority to constitute a general agency for communication between teachers desiring employment and those needing their services." "The Board shall also serve as a general agency of the Church in behalf of ministerial and general education."

In harmony with the above provisions it has received and filed some applications for situations from well recommended persons desiring to teach. But it has not received corresponding applications from institutions desiring teachers. The inference therefore has been that at the present period the supply of teachers is so far in excess of the demand that there is no obvious call for the agency in question.

Nevertheless, the Corresponding Secretary here announces his readiness and willingness to open a bureau of correspond-

ence as suggested by the resolution of the General Conference just so soon as it shall appear that the same is called for in the interest of the institutions of the Church. He cannot, of course, undertake such a task merely to accommodate a few individuals, nor can he encourage applications from teachers wanting places so long as there is no demand for their services. But whenever the necessary conditions shall exist he will cheerfully render his official aid for the accomplishment of the desired result.

THE PAST—THE PRESENT—THE FUTURE.

The "Methodist Centennial Year-Book" of 1884, in an article of twenty-six pages, (172–198,) graphically portrays the development and progress of educational enterprise in the Methodist Episcopal Church during the first one hundred years of its history.

The statistics of various kinds embodied in the quadrennial Report of the Board of Education and the foregoing summary of recent General Conference action, point out the condition of our educational institutions, the organization and functions of the educational Board, and the plans of the Church in reference to educational effort at the present time.

It requires no prophet's ken to foresee that if in the years to come we faithfully work, according to their true intent and spirit, the agencies thus called into successful operation throughout the vast extent of our influence, results will follow glorious beyond the power of pen to describe or the mind of man to fully estimate.

APPOINTMENTS.

The following persons were appointed by the General Conference as members of the Board of Education :

1. *For the term to expire in* 1892: Rev. L. R. Fiske, of Albion, Mich., in place of Bishop William X. Ninde, *resigned.*

2. *For the term to expire in* 1896: Rev. Bishop William L. Harris, of New York; Rev. Wm. M. Frysinger, of Baltimore, Md.; Jacob Sleeper, of Boston, Mass.; Francis H. Root, of Buffalo, N. Y.

A TIMELY APPEAL.

The following article, which appeared in "The Christian Advocate" of June 5, is of too great importance to be passed over with mere casual reading. We therefore insert it in these pages as specially deserving the attention of our ministers and people during the remainder of this Centenary year.

Connectional Centenary Gifts.

One grand object for our contributions is designated the Connectional Educational Fund. This is to be securely invested by a Board of Trustees, empowered by charter to receive, hold, and convey property, real and personal, and the interest on the same can only be used at their discretion, to promote the educational work of the denomination. What a monument to rear for ages, until the consummation of all earthly things! What an opportunity is here to send down our personal influence upon unborn millions! Who will not esteem it the highest privilege to bequeath a legacy that shall work on ceaselessly, molding the talent of future ages for God and his Church! Whatever we may say on the contrary, the great centers of power in coming time, either for good or evil, will be the seminaries and colleges of our country. American youth will be educated—we mean those who are destined to exert controlling influence. The march of science is onward—it is the will of God that its progress shall be accelerated by each revolving cycle of years. No power can cause a retrogression. The inspiration of learning is abroad; the flame is unquenchable. If the Church fails to recognize these facts in providing for the training of American minds, she will be recreant to the highest trust. Having lost her opportunity in narrow, local schemes, she will lose her hold of the brightest talent, and her future contests with error will be waged at a fearful disadvantage. We bespeak for this measure the earnest attention of ministers and people. It should not be displaced by local methods of Centenary effort. Here is the golden hour in which to bind the denomination, East, West, North, and South, with the invisible ligaments of a common interest in Christ Jesus. The unity—the connectional unity—of Methodism has been one secret of its success. In the vast missionary work which opens before us at home and abroad this unity is imperiously demanded. Aggressive effort will then be made more positive and certain; the power of concentration at given points is one grand means of Christianizing America, and this power is only secured in the unity of a great denomination.

N. B.—The above thoughts are commended to the attention of persons desiring to leave property by will or devise to work for good and great objects when they themselves shall have passed away. It was a notable prediction of the lamented Bishop Simpson, made during his last illness, that the day is not distant when gifts and legacies to educational objects will be the favorite form of benevolence in the Church.

SPECIMEN ECHOES OF THE CENTENNIAL CHILDREN'S DAY.

Ever memorable in the history of the Church will be the Children's Day of 1884. No adequate idea of its extent, influence, and results can be formed till the publication of the Board of Education's Report at the beginning of next year, which will contain a list of all the churches and Sunday-schools that may be reported as having taken part in the services of the day, together with the amount of their several offerings to the General and Children's Educational Funds.

The preparation of that list is now in active progress, but owing to its extent and the labor essential to its proper record and classification, it bids fair to require nearly all the intervening time. We therefore, as has been our custom, submit a species of preliminary report which deserves the immediate and thoughtful attention of all interested in the progress of one of the most remarkable and hopeful educational movements known to Christian history.

Press Notices.

Both the secular and religious newspapers in all parts of the nation gave enthusiastic notices of the exercises of the day in their several localities. We subjoin a single specimen of remarks from each class, introductory to detailed descriptions given of the scenes in particular churches.

AMONG THE ROSES—HOW CHILDREN'S DAY WAS CELEBRATED IN THE METHODIST EPISCOPAL CHURCHES.

The second Sunday of June is rapidly taking precedence of all other days on the calendar of the Methodist Episcopal Church in this country. It is known as the "Children's Floral Sunday." On this particular Sabbath the Methodist churches all over the country are profusely decorated with flowers. Great pains are taken to make the floral selections as extended and varied as possible, and the wealth of the flowery kingdom is exhausted to give beauty and attractiveness to the day's decorations. Wild flowers are particularly sought for, and in the search for them no meadows are too broad, or dell too deep or shaded, or mountain summit too abrupt and difficult of ascent. Tiny feet wander in the search, and from tiny hands come the floral offerings:

The laurel, lichen, and lily.
The pink, daisy, and sweet pea,
And hyacinths and daffodillies.
The rose and violet,
Heart's-ease and mignonette.

In the gathering of these flowers and decorating the churches with them, something more is sought than the exquisite odors breathed from those delicate petals, or making a display that is simply pleasing to the eye.

THE EDUCATIONAL FUND.—Underlying all is a scheme of philanthropy which, during the few years that have elapsed since it was originated, has been productive of great and incalculable good to its beneficiaries. The object is to raise funds for the higher education of children of the Sabbath-schools whose parents or guardians are unable to furnish it themselves. The children of the Sabbath-schools are made the almoners of the flowers; but this is a mere incident of the day, albeit a graceful and pleasing one. The day is specially set apart for contributions to the "Educational Fund," as it is called, of which a Board of Directors is the custodian and almoner. The fund now on hand is said to be nearly $150,000. Selections are made from the brightest and most promising of the children, and they are sent to special schools to obtain an education superior to that afforded at the common schools. Many of these boys are now being educated from this fund for the ministry, and it is not unlikely that the clergy of this denomination will in future consist largely of those educated through this fund. The scheme was originated at the General Conference held in Brooklyn twelve years ago. The first Secretary was the late Bishop E. O. Haven. The present Secretary is the Rev. Dr. D. P. Kidder, late Professor in the Drew Seminary. At all the Methodist churches in the city there were special services yesterday and collections made for the fund, which undoubtedly aggregated a handsome sum. Exercises in connection with the Sabbath-schools was the most prominent and interesting feature.—*New York Herald.*

CHILDREN'S DAY.

The Church will reap an abundant harvest of blessing from the institution of "Children's Day." The Sunday-school is a part of the Church, and not a department separate from it. It were far wiser to segregate our grandparents from the Church than to treat the children as an incident in Church work. The appointed day for 1884 was Sunday, June 8, and the following accounts, thirty-six in number, extending from Chicago to Deadwood, Dakota, relate to that date. Our correspondents, could they see our letters, would discover that their reports have much in common. Nearly all decorated their churches with flowers, many added cages of singing birds, all utilized the voices of children, and all, of course, took up collections as in Methodist duty bound. If we have condensed the reports, we have done but our editorial duty. No man can estimate the magnificence or power of the forces launched on that hallowed Sunday morning. God will have respect to every item in the heavenly transaction, and see that the forces are "conserved" in a sense that never occurred to the rationalist. Not a sparrow shall fall to the ground, nor a hair in the head of the hoary instructor of youth be unnumbered.—*North-Western Christian Advocate.*

Extracts of Letters.

Geographically arranged.

Greenland, N. H.

Children's Day was a very successful occasion. The decorations were beautiful, and the congregations large and enthusiastic. The money results were far beyond what they ever were before. No better Children's Day was ever held in the place. O. S. Baketel.

Cottage City, Mass.

A more beautiful Sunday than June 8 it would be difficult to conceive of. Our church was crowded to the steps, and from the opening song, "Children's Day," to the final benediction, not a thing occurred to detract from the entire programme. The suggestion of the Manual in reference to the Floral Decorations was observed, and as a result we had "enough and nothing more," but the general effect was beautiful. Both the young and the old children are already looking forward to our next midsummer Christmas, as the day might appropriately be called.

Frank P. Parkin.

Milford, Conn.

It was a royal day with us. The exercises were very inspiring. Many of the people pronounced the day the "grandest ever witnessed."

F. Saunders.

Washington Square, New York City.

The "Children's Day" observance in this church was something beyond description. The large audience-room was crowded to overflowing. The services were deeply religious and intensely interesting. The collections, all of which were scrupulously given to the Education Fund, aggregated about $500. M. Hurlburd.

One Hundred and Ninth St., New York.

The services on Sabbath evening were given up to the Sunday-school, which is now nearing 700 in number. The Centenary Programme for Children's Day, somewhat modified, had been thoroughly mastered; the extra features introduced were tasteful and appropriate, and the audience was as large as could be accommodated. Every part of the programme was rendered with force and enthusiasm by the whole audience. The historical facts and figures contained in it were grand, just the things to deposit in the minds of the children, just the things also to broadcast in the community. George Van Alstyne.

Walden, N. Y., 1884.

Our Children's Day was a grand success. Our church was handsomely trimmed with many-tinted flowers, ferns, mottoes, etc. Far up on the wall, in floral letters, were the words, "And a little child shall lead them."

I preached to an unusually large congregation in the morning, baptized a number of infants, and took a collection. The children took part in responsive reading, and also in singing. In the evening the chil-

dren did nearly all the speaking and singing, and they did exceedingly well. Mrs. Hoyt had thoroughly drilled them for nearly two weeks, both in song and recitation. Last year we had not room enough for the multitudes who flocked to our services, but the numbers who went away this year, unable to find even standing room, were considerably in excess of last year.

We then held a second meeting to present the medal. The result was gratifying, and proved the wisdom of our plan.

Thus passed our third Children's Day service with this noble people. They will probably never forget this day of days to them. It was one of great joyousness, yet it was a day of grand and lasting impressions. The exercises were all of a high character, and we feel confident that they cannot fail of accomplishing much good. J. CHESTER HOYT.

HYDE PARK, DUTCHESS CO., N. Y.

Our Children's Day was a success in every respect. We used the programme, and every one was delighted with it. It was just the thing.

U. SYMONDS.

PORT CHESTER, N. Y.

The enthusiasm was very great among "great and small." Every one whom I asked to participate seemed willing to do so. On the evening of the 8th the church was crowded with people; all of whom, so far as I have heard, went away satisfied and pleased. E. A. BLAKE.

BOWMANSVILLE, N. Y.

This is the first time Children's Day was ever observed here, and the people are completely captivated with the idea. Next year they will do much better in the line of contribution than they did this year.

J. W. ARCHIBALD.

ALMOND, N. Y.

Children's Day on the Almond Charge was one to be remembered. Aside from the collection, the educational interest of those who are to be aided by the funds awakens interest, while the excellent service, adapted to the objects of the day, reaches the multitudes who will assemble on such an occasion. All these things conspire to make the Children's Day an inspiration to any church or Sunday-school that takes hold of it in earnest. J. H. FREELAND.

PHILADELPHIA, PA.

Children's Day was a most delightful success in Salem Methodist Episcopal Church. We devoted the entire day, three services, to the exercises. From "Hints and Helps" I gathered an ample and rich supply to add to extemporaneous exercises. Fifty or sixty of the children and young people of the Sunday-school were used in the several services with most gratifying success. The day was inspiring, instructive, and deeply impressive. It was most emphatically a *Centennial Sunday-school and Church jubilee.* Your programme and "Helps" have put Children's Day where the most

conscientious and discriminating need not scruple to go, and thereby mere sound and sight, without sense, are put under the ban.

S. O. GARRISON.

YARDLEY CHURCH, PHILADELPHIA.

Special services were held in the morning and afternoon and at night. The music was fine, the speaking good, and the decorations profuse and tasteful. The church was packed with children and their friends. Said one of the speakers, "This is the greatest day and grandest display I have seen for sixty years." The collections for the Children's Fund exceeded any of the kind ever taken in that church. L. B. HUGHES.

BRYN MAWR, PA.

Our Children's Day was a great success in every respect. We used your "Centenary Service," interspersed with exercises and recitations from the MANUAL and other sources. We were very careful so to arrange and direct the whole occasion, decorations, addresses, and "messages through the children," as that a good spiritual impression might be made. And we rejoice in some evidences that in this we have succeeded.

CHAS. ROADS.

THREE SPRINGS, HUNTINGDON CO., PA.

Children's Day was observed by us yesterday. I began, on the reception of the programmes, personally, to train the school in the music and other features of the programme. We divided the programme into three services, adding suitable recitations and addresses. The result has proved highly gratifying. The community was delighted, and an impetus given to the cause that can scarcely be retarded. All the people need is proper presentation of the facts, and the results will speak for themselves.

C. T. DUNNING.

CURWENSVILLE, PA.

We had a delightful Children's Day. The programme, besides being attractive, was full of wholesome instruction. The church was handsomely decorated, and filled with the old and young to its utmost capacity. Thanks for the many good suggestions contained in the Report of the Board of Education. J. B. SHAVER.

LEBANON, PA.

The service was a grand success, far eclipsing that of any previous effort. The school joined heartily in singing the hymn, entitled "The Church's Centennial Hymn," to the tune of Auld Lang Syne, thereby giving to the audience an idea of the style of music in "ye olden time," compared to that of modern date. C. W. F.

SCOTTDALE, PA.

Had a grand day. Followed the programmes sent. Every body delighted. They are already talking about Children's Day for next year. This was their first. H. H. PERSHING.

SOUTH FORK, CAMBRIA CO., PA.

We had a grand day, and for a two-year-old school, composed chiefly of poor miners, I think the results are *grand.* J. P. WILSON.

HILLSDALE, N. J.

We observed "Children's Day" yesterday, and had a grand success. I had endeavored to awaken an interest in this great and important work of "Education," by talking about it for weeks in advance. The Centenary Programme was used throughout. We praise God for the grand results achieved by the Children's Day exercises on the Hillsdale and Pearl River Charge. J. A. CRAIG.

LAFAYETTE, SUSSEX CO., N. J.

The day with us was a grand religious gala day. We had the most exquisitely arranged floral scenes I have witnessed since "Children's Day" sprang into being. Our people entered with heart and hand and voice into the services. The church was literally packed morning and evening. All hail the "Children's Day," one of the grandest institutions since Christ entered into his glory! JACOB P. FORT.

CINNAMINSON, N. J.

We had a glorious time on Children's Day. As a result, we have a splendid collection for the Children's Fund. E. F. SHERMAN.

RIVERTON, N. J.

A great deal of enthusiasm was experienced in our little school, and your excellent programme was well rendered. It was divided into two parts, one for the morning and the other for evening, taking a collection on each occasion. Rev. Dr. C. H. Whitecar, our pastor, stood under a beautiful arch of evergreens and roses. He addressed the assembled congregation both morning and evening, the church being filled to its utmost capacity. EDWARD H. PANCOAST.

CAPE MAY CITY, N. J.

We gave the whole day to the celebration, and although coming in a very busy time, we were able to enlist the co-operation of many of the old and young. The interest of a very full house was not only sustained, but increased until the close. The wee ones who could not speak plainly and married men and women took a public part, as well as the classes between. The rendering of the Infant Class Exercises were so affecting that by request we repeated it in the evening, and nothing but the day and place prevented applause. The collection, for the place, is *very good.* It required much hard work, but at the close of the day we all felt amply rewarded for our toil. G. F. BISHOP.

Whatcoat, Baltimore, W. F. Ward, pastor. The Children's Day was a brilliant affair, every thing conducing to make it a happy day for the children, and such it proved to be in a pre-eminent degree. At the morning service the pastor delivered an appropriate sermon. The programme

throughout was interesting and well carried out. The address of welcome was made by a little girl. There were recitations and excellent singing. The collections were generous. Over 200 medals were distributed.

North Baltimore Station, L. T. Widerman, pastor. Children's Day was an unusually interesting occasion. At the morning service the pastor preached to the children. At the evening service choruses were sung by the school and infant class, and a very interesting and appropriate address was delivered by Rev. J. F. Goucher.

South Baltimore, W. F. Speake, pastor. We celebrated Children's Day on Sunday, June 8. At the morning service the pastor preached a most excellent sermon. At night we used the service prepared by the Church, which was rendered in a very creditable manner; the responses and music being almost perfect. We continued Children's Day on Monday night by rendering a programme arranged by our indefatigable worker, Mrs. E. H. Fowler. Too much cannot be said in praise of this service, which could only be properly appreciated by personal attendance.

Baltimore Circuit, L. L. Brown, pastor. Children's Day services, June 8, proved very interesting. The decorations displayed commendable taste on the part of those who had this matter in charge. The children did themselves credit in rendering the programme. The result was the distribution of three hundred and fifty medals, and a good prospect of more being needed.—*Baltimore Methodist.*

OCRACOKE, N. C.

If all our charges in the Blue Ridge Conference will take the Children's Day collections after holding Centennial services, and throw religion enough into said exercises to inspire interest, our Conference will send you over $100 this year. Our work is greatly prospering along the coast of North Carolina this Conference year. W. F. PARKER.

CAMDEN CIRCUIT, S. C.

The children assembled early on Sunday morning seemingly fully prepared for what was before them. Flowers were scarce, but the ladies did all they could to make things beautiful. With banners and with songs of praise the children and teachers marched around the church-yard. An address was delivered by the pastor. At 3 P. M. they reassembled in the church and went through the printed exercises. Some, who had no money, brought hens' eggs as their offering. The day will ever be remembered. W. G. DEAS.

BEAUFORT, S. C.

Please accept our humble contribution, $10, to the Children's Educational Fund. Children's Day was a grand success, when we take in consideration that the school numbers only forty poor, very poor, colored children, and that they have never had Children's Day before. We will do better in the future. L. S. BLAKENEY.

HUNTSVILLE, ALA.

Last Sunday was a great day in the Lakeside M. E. Sunday-school. The attendance reached fully 200, and every one seemed to greatly enjoy the interesting and spirited exercises—from the scholar of the tender age of five, up to the adult visitors. It was Children's Day joined with a celebration of the Centenary of Methodism. A. W. WHITE.

HOUMA, LA.

Children's Day was observed here yesterday with pleasurable results. The exercises occupied the hours of 11 A. M. and 3 P. M. services. The programme was compiled from the one furnished by the Board of Education, and select pieces from the Annual Report of said Board. It was greatly enjoyed by all present. The exercises throughout the day were most cheerfully enjoyed, and all dispersed greatly pleased.

A. N. JACKSON.

BRENHAM, TEXAS.

Our Children's Day service was quite a success. There are not very many who can work or instruct in such matters, and the few who can and who are willing to work were busily engaged in teaching public school; consequently, the programme was not brought up to its full standard, nor was there as much talk about it in advance as there should have been. Nevertheless, the day was highly instructive, and the results were very encouraging. J. K. LOGGINS and GEO. W. HOLLAND.

SOUTH CHATTANOOGA, TENN.

Children's Day was indeed a happy day to us. This is the first time we have attempted to carry out the programme. We divided it into three services. In connection with the forenoon service we had a sermon. In the afternoon we had a few short speeches and songs. In the evening service we had some speeches, declamations, and select reading by the children, with singing. We all enjoyed it very much indeed, and went to our homes praising God for the "Children's Day." We are delighted with the medals. In fact, we are perfectly in love with the whole plan. My charge is new, this is the first year of its organization, but we desire to begin right. Our people are poor, and this little offering is the prompting of the purest motive, given from scanty means. May the Lord make those who receive it as happy as we are in giving it!

MORRISTOWN, TENN.

Being pressed with business we have put off our Children's Day until the 4th of July, hoping to meet with greater success. As we have not observed the Children's Day here before, we think that more good can be done to have a public celebration. There will be upward of eight hundred people here. I have spared no pains in fully arranging every thing to make it a success. F. L. DONOHOO.

SUNBRIGHT CIRCUIT, TENN.

It does seem to me that, with the growing demand of our Church for schools and education, every traveling and local preacher in our connec-

tion should hold Children's Day services, and lift collections for the Children's Fund of Education. It would redeem this world so fast from ignorance and superstition. I tax myself with more labor on Children's Day than any other day in the year. I held three children's services at three different places, riding horseback over ten miles. I again used your Red Letter, and read statistics of the past century from the "Manual of Hints and Helps." Our churches were all well decorated with flowers, and the services were interesting. A. B. WRIGHT.

ASHLAND, KY.

Children's Day on this charge was one of precious delight and joy to all. The church was beautifully decorated with the lovely flowers that grow in this "South-land." The programme was a combination of Children's Day exercises with other Sunday-school work. The service was a novelty on this charge. The best of it all is the *reflex influences* of the service upon the Church and school—the joy of giving. Children's Day is a thing of God's own planting. F. M. HAYES.

AUGUSTA, KY.

Sabbath was a glorious day among the children of Bradford Chapel. The children prepared their essays and declamations well. Truly it can be said, it is wisdom on the part of every pastor to make the second Sabbath of June a great day in Zion for the children. We are very much elated at the spirit manifested by the parents, many of them not knowing one letter from another, who give God the praise for the advancement made by their children, and did all they could to make the day a success. It was said by the children that they never before spent such a glorious day. Pray for the success of our race. A. A. PRICE.

COVINGTON, KY.

This charge observed its third Children's Day yesterday. The expressed judgment of all was that it was a perfect success. In all the services for the day the subject of education was emphasized. The Children's Day idea is a most fortunate one for the Church, and will prove itself of incalculable value to the rising generation. May it prosper beyond your most sanguine expectations! S. G. POLLARD.

GRACE CHURCH, NEWPORT, KY.

With both hands I vote your "Programme for Children's Day" a great success. Our school carried out the programme admirably. The responsive reading was especially excellent. We offer our prayers for the coming Children's Day, and for the noble enterprise which it fosters.

E. T. CURNICK, Pastor.

PORTSMOUTH, O.

The amount of our Children's Day collection was $25. The object for which the collection was taken has the hearty sympathy of our people, but we were great sufferers by the flood of last February. Our church suffered more than any other church in the bounds of the Ohio Conference, and

we have been struggling with all our might to restore our church, so that it would be fit for occupancy. We have not received one dollar from abroad or outside of our own congregation. We have never asked nor expected, nor intended to ask, outside help, and I only mention the matter as the reason that the amount of our contribution is not larger. We were obliged to hold our services in our Sunday-school room—which is only large enough for our school, to say nothing of our congregation—but, having determined to observe Children's Day, room or no room, we made the announcement, and then began to prepare to make the congregation and school as comfortable as possible. We rented one hundred chairs and placed them in the aisles and up about the altar, and so, after all, not many had to stand. The house was full. We used your most excellent programme, and interspersed with pleasing diversions by the infant class. Nobody got weary and "wanted to go home," and many took occasion to praise the meeting. Under the circumstances we look upon the result as highly satisfactory.

E. E. EWING.

BURLINGTON, O.

I send you herewith the results of our Children's Day collections and of the canvass for Centenary Medals. The former, $20; the latter, $30. Total, $50. Children's Day was a new thing on Burlington Circuit, but every thing worked like a charm. I am glad that I can report so much for the cause of education from a $600 circuit. May God bless our offering!

A. J. HAWK.

NEW LONDON, O.

This charge never observed the day before, but all are now so elated over it that I think they will always do so hereafter. Our collection went away beyond our highest expectation. We have two appointments, one in town and the other in the country. As you see, my country charge has given the most, and all at one service, too, while in town we had two services.

M. D. CHILLSON.

DOYLESTOWN, O.

Our Children's Day—observed for the first time in this charge—was a complete success in every respect. We divided the programme, and held service—both morning and evening, exclusively for the children. We were only embarrassed for the want of room to accommodate the people.

PHILIP KELSER.

DELPHI, IND.

I always find Children's Day very useful and enjoyable by old and young.

ISAAC DALE.

PRINCETON, IND.

We had a grand day. I spoke to the young people in the morning from the words, "Let no man despise thy youth." The evening hour was given to the children, and they gave us a most delightful entertainment. The ladies specially excelled in decorating the church. They made it a paradise.

ANDREW S. WOOTON.

LOGANSPORT, IND.

Every body says yesterday was the grandest day that Market Street Methodist Church ever saw. The church was beautifully decorated, each class having a floral design of some kind. In the morning we used the Order of Exercises sent out by you. The only change we made was that we had the infant class all kneel, after the recitation in their exercise, and repeat in concert the Lord's Prayer. While doing so I saw many eyes filled with tears, and my own felt strangely affected. In the evening we had a miscellaneous programme, using several of the addresses, etc., from the "Manual of Hints and Helps." The entire day was given to the children. The church was crowded, and all things seemed to conspire to make it a fitting end to a grand and glorious day. I delivered a short address on the subject of "Higher Education," showing what our Board of Education had done and was proposing to do. L. J. NAFTZGER.

ROMNEY, IND.

Our Children's Day was observed with great pleasure and profit. The interest increases in this service from year to year, and is, I believe, to be the great glee festival of the Church in the future. F. MIKELS.

MUSKEGON, MICH.

The occasion was a very delightful one, and the most successful ever given by this Church. J. J. BUELL.

HESS STREET CHARGE, EAST SAGINAW, MICH.

Every thing went off capitally, and all were pleased and edified. Children's day is fast becoming one of *the institutions* of the Church.
H. W. HICKS.

GALIEN, MICH.

Children's Day was a grand success. We followed the programme because it was impossible to improve on it. Your "Manual of Hints and Helps" is a jewel. JAMES DOCKING.

CHRISMAN, ILL.

Our Children's Day was a grand success. This is the first time it has been observed on this work. It rained nearly all day, but that did not keep the children away—and with them came the parents and friends.
JOS. COOMBE.

TAYLORVILLE, ILL.

Our Children's service was a success in every respect. All were well pleased. JOS. WINTERBOTTOM.

METROPOLIS, ILL.

The day was a grand success for the cause of Sunday-school education and Christianity. Our people know more of the Church to-day than before. We had displayed on canvas on either side of altar on the wall: "Growth of Methodist Episcopal Church for the Century," and "Growth of the Sunday-school for the Century;" so that our people had the figures

before them for the first time yesterday, but they will have them as a stimulus for the year to come, as they will be ever before them when they enter the sanctuary.

One little boy came upon the platform during the services when I called for subscriptions for medals, and gave me the dollar for one for his mother. His father and mother are not members of our Church, but he is anxious his mother should join, so he wants it presented to his mother when she joins the Church. The boy expects to be baptized and received at the same time his mother is. "A little child shall lead them."

C. P. WILSON.

SHIRLAND, ILL.

We had two sessions, morning and evening; both very good. We look for permanent results by way of aspiration to higher things. We have a large number of excellent youth whom we are seeking to mold for God and the Church. R. A. H.

QUINCY, ILL.

One of the pleasantest features of our exercises was the presentation, from each class, of a handsome basket of flowers for the sick and aged members of the Church and congregation. RICHARD G. HOBBS.

POLO, ILL.

Your very beautiful "Centenary Programme," with selections from the "Manual of Hints and Helps," furnished us with two nice entertainments, one being given in the morning, one in evening, to large and appreciative audiences.

Your "Red Letters" were received with delight by the children, young and old. MRS. R. G. SHUMWAY.

BELVIDERE, ILL.

We are a small school, (fifty enrolled,) and are not in the habit of supporting ourselves well. Have needed a library for some time very badly, but thought we couldn't raise the money. But we said that on this Children's Day we would use your programme and take a collection for the common cause, and see what the Lord would give us in a collection for library. Well, just like him, he opened the hearts of the congregation, and of course that meant the purse, and we got just fourfold for what we gave. H. A. GOULD,

Sup't 1st Methodist Episcopal Church.

CHICAGO, ILL.

I have never seen our school take as much interest in any thing as they did in Children's Day. It seemed to me to be a God-send to our school. It woke every body up, and the day was a grand success. The amount of collection was a surprise to every body. Thank the Lord for Children's Day! WM. B. CURTIS.

CHICAGO, ILL.

We had a delightful occasion. The medals were quite a feature. We expect to order more. Are using them in places of some prizes offered, greatly to the satisfaction of the Sunday-school. T. P. MARSH.

SUMMERFIELD CHURCH, MILWAUKEE.

A sermon on childhood in the morning by the pastor was followed by thirteen baptisms. In the evening the Children's Day exercises, which consisted of marches, singing, recitations, and responsive readings, were conducted by the superintendent. Dr. Kidder's Centenary Programme was used, interspersed with selections suggested in the Church MANUAL. The superintendent, Mr. J. Suydam, prepared and gave out envelopes, one to each member of the Sabbath-school, on the first Sunday in June, with the request that he bring it back on Children's Day with his contribution to the Educational Fund. The result of this was a collection of about $35 in the Sunday-school. This was in addition to the amount subscribed for medals. The entire receipts for the day, including money for medals, will be about $100. Every one co-operated to make the day a success.

O. A. CURTIS.

FOOTVILLE, WIS.

We had a glorious day yesterday, the first held here for years, if not the first. All pleased and profited. We used your programme morning and evening. N. J. APLIN.

FORT HOWARD, WIS.

Children's Day was observed here by our Church with more enthusiasm, if possible, this year than heretofore. The evening was rainy, but the church was packed, and many went away unable to enter. Children's Day of 1884 will be remembered in years to come by this people. The collection is more than double that of any previous year, and would have been doubtless much greater if some gentlemen had not in their politeness given up their seats to the ladies, and in withdrawing taken their purses with them. J. I. FOOT.

PLAINVIEW, MINN.

The morning was dark, threatening rain, which did not fail to come. But our church was comfortably full in the morning, and the same at night. The people came for miles, and thought we had a grand day. I got exceedingly happy in it myself. Bless the Lord!

I hope for good from the day, as it gave me a chance to talk to people who do not attend church regularly.

I am yours in hearty sympathy with the Board of Education. God bless you and your work! ALFRED CRESSEY.

RED ROCK CAMP-MEETING, NEAR ST. PAUL, MINN.

We had a nice Children's Day service. My motives were, first, to try and draw the children and their friends; second, to stir up an interest in

Children's Day; third, this kind of print matter you have given us is as good a tract as I know of. Let all the people read and know what we are doing. A successful day for the children means that the meeting will have a *salvation* turn in due time. GEO. H. HAZZARD.

WINONA, MINN.

Sunday, the 15th, was Children's Day with us. Services as follows:

10:30 A. M.—Illustrated sermon to children.

2 P. M.—Union services by the four Methodist Sabbath-schools of the city. Children's Day programme rendered.

7:30 P. M.—Short speeches on Centennial, higher Christian education, and Sabbath-school work.

I never spent a happier day in my life, and every body else said the same. What a blessing is Children's Day to the Church! May it increase in interest and power every year! D. C. JOHN.

LITCHFIELD, MINN.

The most beautiful little city of the noted "park region" of Minnesota comes with her Children's Day greeting. We gave the entire day to the children, using the Centenary Programme at night. Altogether it was a very pleasant occasion. J. C. GULLETT.

LEIGH, NEB.

Children's Day was faithfully observed, for the first time in the history of Leigh Circuit, to the satisfaction and delight of those whose privilege it was to attend. The day was pleasant, the attendance large, and the exercises interesting. *All pronounced it a grand success.* S. A. BEAR.

EMERSON, IOWA.

The Children's Day exercises were a complete success. The church was very beautifully decorated without expense. We used the printed programme without alteration. JOHN W. LEWIS.

HUBBARD, IOWA.

I hasten to get our collection to its proper place, where it may go to work to accomplish the great end for which it is designed by the scholars and teachers and superintendent of our little school away out on the prairie. Now let me say, our little town is three and a half years old, has about 600 inhabitants in it, and a great many of them poor; but we worked very hard, and got a good collection for so small a place, namely, $24 91. E. G. SWEM.

BELLE PLAINE, IOWA.

We had the most enthusiastic Children's Day we have ever had. Your plans are growing in favor. R. W. MILNER.

ADEL, IOWA.

Children's Day in Adel was a grand success. Our church being inadequate, we used the Opera House. Between four and five hundred were present. The decorating committee found the "Manual" to be just

what they needed. Its suggestions are all good; the chorister pronounces the music excellent. G. H. DETWILER.

LADORA, IOWA.

Yesterday was observed as Children's Day at this place, very pleasantly and profitably observed. It was the first time any attention was ever given to the day on this charge, and very few knew any thing about it. But all were pleased with the exercises, and we send you a nice collection from a new point that has now fallen into the ranks of the educational army. Children's Day exercises are the best means of interesting our people in the cause of higher education that I have ever seen tried. Many who have given little or no thought to the subject are aroused and become greatly interested by hearing the subject presented in the lively, stirring way that is done on this occasion. B. F. SHANE.

TIPTON, IOWA.

Children's Day: what a grand day it was to us! The birds sang; the flowers shed abroad their fragrance, and charmed with their beauty; a devotional spirit prevaded the audience; and God richly blessed us. An old man said in my hearing: "I praise God for this day: we had no such privilege in my childhood. Thanks to God that I have lived to see this time and enjoy this occasion!" The collection, $25, was largely of the children's giving, made up of small contributions from a large number. Thus a deeper interest is awakened among the children themselves in the Children's Educational Fund and its work. EUGENE MAY.

GRINNELL, IOWA.

Children's Day was enjoyed by our children and people very much. The house was crowded at both services, and the services very flatteringly noticed by one of our city papers. This is destined to be a great day in our Church. I think the educational value of it to *all* our children is very great, as well as the aid afforded to those seeking the higher education.

JOHN HAYNES.

WATER TOWER M. E. CHURCH, ST. LOUIS, MO.

Our Children's Day was a grand success in our Mission Church. We are not large, but willing. We took the programme as prepared by you, and had the first two parts in the morning, accompanied with an address from J. A. Field, Esq. We took up the third part of the programme at night, giving the entire day to the children. They were delighted, and did their parts well. The collection was nearly double any former year. At the close of the meeting several girls expressed a desire to join the Church. We have a monthly meeting for children. It pays! T. H. HAGERTY.

NORTH SPRINGFIELD, MO.

Our Children's Day service yesterday was a grand success in every respect. We used your programme, and were much pleased with it. Every body was fully satisfied. Our collection exceeded any benevolent collection ever taken on this charge, excepting that for missions. With us Children's Day is *the* day of the year. FRANK LENIG.

M'PHERSON, KAN.

We had a grand time on our Children's Day. We carried out the programme in morning, and at night used selections from "Manual."

Every body enthusiastic. Disposed of fifty-two medals. Collection, $20. This was indeed a red letter day. M. L. GATES.

NORTH TOPEKA, KAN.

We all enjoyed the day very much, and the children said they wished it was Children's Day every Sunday. A. J. COE.

WICHITA, KAN.

About the time your Children's Day programmes were received our large church was burned, with all the furniture, organs, books, and pastor's library. Suddenly the task of building and furnishing a $20,000 church was imposed upon us. It will be speedily done, and paid for when finished. The Sunday-school is raising from $500 to $1,000 toward the furnishing. In the meantime, without a church home, our congregations and Sunday-school assemble in a large skating-rink. But Children's Day was observed. The programme was carried out with great interest, though the early morning was rainy. The floral decorations were extensive and beautiful, the birds were in tune, the attendance large. As results of the morning exercises, I inclose draft for $20, the basket collection, and an order for sixty Centennial Medals. Surely we might have urged excuses at this time, but while we arise and build better things for ourselves, we, too, want to take hold upon the forces that work on broadly and beneficently through other lands and to other centennials.

D. W. PHILLIPS.

AMITY, ARKANSAS.

We used the "Programme" and "Manual" in our Children's Day service, and our local paper spends half a column in telling about the fine time we had. Our greatest benefit was the information imparted thereby.

S. W. GAMBLE.

LAS VEGAS, NEW MEXICO.

Last Sabbath we celebrated the first century of the Methodist Episcopal Church, and in the evening held a Children's Service. At the latter service we took the collection herein inclosed for the "Children's Educational Fund." Our Centennial Service in the morning was the grandest thing ever had in this Territory for the interests of Methodism. In the evening the Children's Service was also highly interesting.

D. M. BROWN.

CENTRE POINT, ARK.

The 8th day of June was a day of rejoicing. We carried out the Children's Day programme as far as possible. W. R. R. DUNCAN.

LOVELAND, COLORADO.

This was the first time Children's Day had been observed in Loveland. Being so far north, we had to postpone it one week on account of flow-

ers. To obtain evergreens I went to the mountains, fifteen miles off, and then climbed to the highest point of "Green Ridge"—one of the high ridges of the Rocky Mountains. I went up three miles with team, and then abandoned team and finished the journey on foot. But I finally shouted "Eureka" from the highest point, gathered my arms full many times of fine mountain pines, and bore them to the team and home, and devoted the whole of the 15th to the children. Every one seemed very well pleased, especially the children. So we send you this, and hope to send more next time. Our prayer is, "God bless the children!" J. K. RADER.

WILLIAMS, CAL.

The programmes you sent us, together with selections from the "Manual," were used in our Children's Day service, with the happiest effect; and we trust that much good was accomplished in our own community, as well as a small sum raised for the Children's Fund.

W. F. WARREN.

SAN FRANCISCO, CAL.

Children's Day is an institution in our Central Church, and is growing in popularity with us yearly. E. R. DILLE.

CLOSING REMARKS.

When our report of receipts shall be issued, it will be found that our friends in the several States and Territories from which we have not been able to give specimen echoes have also done nobly for the educational cause. From every part of the United States the testimony is in harmony with that quoted above, and soon similar testimony will arrive from foreign countries. As a whole, it proves triumphantly and on a scale of unsurpassed magnitude, the adaptation of properly conducted Children's Day services to promote the noblest of ends.

While a primary aim is the enlistment of the young in the cause of Christian education, it is interesting to observe that adults, and even aged people, enter into the joys of the occasion with equal zest. A pastor in Illinois, writing of what he calls "our annual festival," reports that "an old man, a life-long Methodist, said it is worth living until now to see and hear what I have seen and heard to-day."

It is specially encouraging to know that the best of religious influences are attainable in connection with the Children's Day observance. A pastor in Kansas writes that his people "were more than pleased with it. It was a true red-letter day in our calendar. You may say to the world that to us it was a time of refreshing from the presence of the Lord."

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